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SOUTH-INDIAN INSCRIPTIONS

VOLUME III.

MISCELLANEOUS INSCRIPTIONS FROM THE
TAMIL COUNTRY.

PART II.

INSCRIPTIONS OF VIRARAJENDRA I., KULOTTUNGA-CHOLA I.,
VIKRAMA-CHOLA AND KULOTTUNGA-CHOLA III.

WITH ONE PLATE.

EDITED AND TRANSLATED

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VI.-- INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Eleven years ago the Châlukya-Chôla king Kulôttunga I. was known only from the Chellûr plates of his grandson Kulôttunga-Chôda II.¹ and from the Chellûr plates of his son Vîra-Chôda.² Since then a considerable number of other records has become accessible. Further versions of the pedigree of the last Eastern Châlukya kings are contained in the Pithâpuram plates of Vîra-Chôda³ and in two of the Pithâpuram pillar inscriptions.⁴ In his valuable paper on the *Kalîngattu-Parani*⁵ Mr. V. Kanakasabhai Pillai gave an abridged translation of this Tamil poem and identified its hero with the Kulôttunga I. of the Chellûr plates. Dr. Fleet's paper on the chronology of the Eastern Châlukya kings contains an account of the reign of Kulôttunga I.⁶ based on all the materials which were available at the time.

The chief source for the history of Kulôttunga I. are of course his own inscriptions. I subjoin a list of those which have been discovered so far, grouping them under eight heads for the sake of convenience.

I. Sanskrit and Telugu inscriptions in the Telugu country.⁷

II. Two inscriptions in the Mysore State.⁸

III. Three Sanskrit inscriptions at Chidambaram, Tiruvengâdu and Tiruvorriyûr.⁹

IV. Tamil inscriptions without historical introduction.

1. 23rd year: Tiruvallam, No. 59 above.
2. 39th year: Pallâvaram, No. 312 of 1901.
3. 44th year: Chidambaram, *Ep. Ind.* Vol. V. p. 105 f.
4. 48th year: Mañimaṅgalam, No. 32 above.

V. Tamil inscriptions opening with the words திரு மன்னி வினங்கும்.

1. 2nd year: Tiruvorriyûr, No. 64 below.
2. 2nd year: Tiruvâlāṅgâdu, No. 65 below.
3. 2nd year: Kôlâr, No. 66 below.
4. 3rd year: Sômaṅgalam, No. 67 below.
5. 4th year: Kāvântaṇḍalam, No. 77 below.

VI. A mutilated Tamil inscription of the 6th year at Tirukkôvalûr, which opens with the words பூமலரின[வ]யும் (No. 125 of 1900).

VII. Tamil inscriptions opening with the words புகழ் சூழ்ந்த புணரி.

1. 5th year: Conjeeveram, No. 68 below.
2. 6th year: Conjeeveram, No. 1 of 1893.
3. 11th year: Perumbêr, No. 78 below.
4. 14th year: Tirukkalukkunṇam, No. 69 below.
5. 14th year: Ammundi, No. 325 of 1901.
6. 15th year: Tanjore, above, Vol. II. No. 58.
7. 18th year: Śrîraṅgam, No. 70 below.
8. 20th year: Kîlappaluvûr, No. 71 below.
9. 26th year: Tiruvidaimarudûr, No. 72 below.
10. 30th year: Chôlapuram, No. 73 below.

¹ *Ind. Ant.* Vol. XIV. p. 55 ff. ² Above, Vol. I. p. 49 ff.

³ *Ibid.* Vol. IV. p. 36 and p. 227 f.

⁴ *Ibid.* Vol. XX. p. 276 ff.

⁵ *Ibid.* Vol. IV. p. 70, No. 6, and p. 72, No. 9.

⁶ *Ep. Ind.* Vol. V. p. 70 ff.

⁷ *Ind. Ant.* Vol. XIX. p. 329 ff.

⁸ *Ep. Ind.* Vol. VI. p. 219 ff.

⁹ *Ibid.* Vol. V. No. 13, A, B and D.

11. Date lost : Simhâchalam, No. 363 of 1899.
12. 39th year : Conjeeveram, No. 74 below.
13. 42nd year : Tirukkalukkunram, No. 75 below.
14. 45th year : Âlaṅgudi, No. 44 of 1891.¹
15. 47th year : Jambukêśvara temple, No. 76 below.

VIII. Tamil inscriptions opening with the words *புகழ்முதலான வள்ளல்க.*

1. 7th year : Tiruvogriyûr, No. 401 of 1896.
2. 10th year : Tirukkôvalûr, No. 121 of 1900.
3. 15th year : Śrīraṅgam, No. 61 of 1892.
4. 16th year : Tiṇḍivaṇam, No. 145 of 1900.
5. 20th year : Conjeeveram, above, Vol. II. No. 77.
6. 20th year : the smaller Leyden grant.
7. [2]1st year : Uttaramallûr, No. 66 of 1893.
8. 23rd year : Tirukkalukkunram, No. 180 of 1894.
9. 25th year : Tiruppulivaṇam, No. 45 of 1898.
10. 26th year : Tiruvallam, No. 58 above.
11. 28th year : Gaṅgaikondâṇ, No. 163 of 1895.
12. 29th year : Kadappêri near Madurântakam, No. 135 of 1896.
13. 31st year : Drākshârâma, No. 196 of 1893.
14. 31st year : Tirukkôvalûr, No. 122 of 1900.
15. [32]nd year : Tirukkôvalûr, No. 130 of 1900.
16. 34th year : Conjeeveram, above, Vol. II. No. 78.
17. 35th year : Kadappêri near Madurântakam, No. 136 of 1896.
18. 3[6]th year : Takkôlam, No. 18 of 1897.
19. 3[9]th year : Chôlapuram, No. 46 of 1896.
20. 40th year : Drākshârâma, No. 197 of 1893.
21. 43rd year : Little Conjeeveram, No. 49 of 1893.
22. 45th year : Tirumalavâdi, No. 80 of 1895.
23. 46th year : Conjeeveram, No. 35 of 1888.
24. 48th year : Maṇimaṅgalam, No. 31 above.
25. 48th year : Conjeeveram, No. 36 of 1888.
26. 48th year : Maṇṇârgudi, No. 103 of 1897.
27. 49th year : Gaṅgaikondachôlapuram, No. 86 of 1892.
28. Date lost : Tinnevely, No. 145 of 1894.
29. Date lost : Pallâvaram, No. 316 of 1901.

The parents of the king's father were the Eastern Châlukya king Vimalâditya, who ascended the throne on the 10th May A.D. 1011,² and Kundavâ³ or Kûndavâ,⁴ the daughter of the Chôla king Râjarâja I. (whose reign commenced between the 25th June and the 25th July A.D. 985)⁵ and the younger sister of his successor Râjêndra-Chôla I.⁶

¹ This inscription contains a long passage which describes Kulôttuṅga's conquest of Kuliṅga, but which cannot be published until a second, independent copy of it has been found. The date portion is given in *Ep. Ind.* Vol. IV. p. 79 f.

² This date is calculated by Prof. Kielhorn from the Raṇastipûṇḍi grant, which will be published by Mr. Venkayya in *Ep. Ind.* Vol. VI.

³ *Ibid.* Vol. IV. p. 302.

⁴ *Ep. Ind.* Vol. VI. p. 24.

⁵ *Ind. Ant.* Vol. XIV. p. 50.

⁶ Above, Vol. I. p. 51 f.

(whose reign commenced between the 26th November A.D. 1011 and the 7th July 1012).¹ The parents of the king were the Eastern Châlukya king Râjarâja I., who ascended the throne on the 16th August A.D. 1022,² and Ammaṅgadêvi³ or Ammaṅgayambâ,⁴ the daughter of the Chôla king Râjêndra-Chôla I.⁵ Thus he was a descendant of the lunar race on his father's side and of the solar race on that of his mother and grandmother.⁶ A younger sister of his, named Kundavai after her grandmother, is known from an inscription at Chidambaram.⁷ The *Kaliṅgattu-Purani*, which unfortunately is very averse to mentioning proper names, records at least the name of Kulôttuṅga's maternal grandfather, Gaṅgaikonda-Chôla,⁸ i.e. Râjêndra-Chôla I.,⁹ and that of his father, the Eastern Châlukya king Râjarâja I. The verse (x. 3) which contains the second reference has been hitherto misunderstood and 'Râjarâja' has been considered a mistake for the Chôla king Râjêndra-Chôla I.¹⁰ Now Mr. Venkayya has found that Mr. Kanakasabhai's translation of the verse may be modified as follows:—"Vishṇu appeared again in the royal womb of the queen of him of the race of the Moon which dispels all darkness, — Râjarâja's gracious Lakshmî (who was) of the rival race of the Sun." Here both 'the queen' and 'Lakshmî' refer to Ammaṅgadêvi, and her husband is the Eastern Châlukya king Râjarâja I.

The copper-plate grants allot to the Eastern Châlukya king Râjarâja I. a reign of 41 years,¹¹ while the Piṭhâpuram inscription of Mallapadêva gives him 40 years.¹² Accordingly, his death and the accession of his son Kulôttuṅga I. would *primâ facie* fall in A.D. 1061–62 or 1062–63. This date is not borne out by the Telugu inscriptions of Kulôttuṅga I. which contain both a Śaka date and a regnal year, and according to which the accession took place in Śaka-Samvat 991–92 = A.D. 1069–71.¹³ And Professor Kielhorn's calculations of the dates of Tamil and Kanarese inscriptions prove that his reign commenced between the 14th March and the 8th October A.D. 1070.¹⁴

The original name of the king was Râjêndra-Chôḍa,¹⁵ and in the Tamil inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77 below) he is actually called Râjakêsarivarman, *alias* Râjêndra-Chôḍadêva (II.). The account of Kulôttuṅga's birth and youth in the *Kaliṅgattu-Purani*¹⁶ seems to imply that he was adopted by Gaṅgaikonda-Chôla (i.e. Râjêndra-Chôla I.), who apparently had no son of his own, and that he was nominated the heir-apparent of his grandfather. If the *Kaliṅgattu-Purani* (xiii. verse 62) calls Kulôttuṅga's father Paṇḍita-Chôḍa, this can hardly refer to his real father, the Eastern Châlukya king, but must mean his adoptive father, Râjêndra-Chôḍa I. That the latter had the surname Paṇḍita-Chôḍa may be concluded from two of his Tanjore inscriptions,¹⁷ which mention a regiment entitled Paṇḍita-Śôḷa-terinda-villigal, i.e. 'the chosen archers of Paṇḍita-Chôḍa.'

¹ *Ep. Ind.* Vol. VI. p. 24.

² *Ind. Ant.* Vol. XIX. p. 129 f.

³ Above, Vol. I. No. 39, verse 7, and *Ep. Ind.* Vol. V. No. 10, verse 6.

⁴ *Ep. Ind.* Vol. IV. No. 4, verse 20.

⁵ Above, Vol. I. p. 51 f.

⁶ Compare *Kaliṅgattu-Purani*, x. verse 7.

⁷ *Ep. Ind.* Vol. V. p. 105.

⁸ Canto x. verse 5.

⁹ See above, p. 62, note 1.

¹⁰ *Ind. Ant.* Vol. XX. p. 279 f. and Vol. XXI. p. 323.

¹¹ *Ind. Ant.* Vol. XIV. p. 55; above, Vol. I. p. 59; and *Ep. Ind.* Vol. V. No. 10, verse 4.

¹² *Ep. Ind.* Vol. IV. No. 33, verse 21.

¹³ *Ibid.* Vol. VI. p. 220 f.

¹⁴ *Ibid.* Vol. IV. p. 266.

¹⁵ Above, Vol. I. No. 39, verse 8; *Ep. Ind.* Vol. IV. p. 227; and Vol. V. No. 10, verse 7, and p. 105.

¹⁶ Canto x. verses 5 to 7 and 18.

¹⁷ Above, Vol. II. Nos. 12 and 13.

While still heir-apparent,¹ Kulōttuṅga I. distinguished himself by capturing elephants at Vayirāgaram and by defeating the king of Dhārā at Śakkarakōṭṭam.²

According to the copper-plate grants his first charge was the country of Vēṅgī,³ which had been ruled over by his father and paternal grandfather. Instead of 'the Vēṅgī country,' Kulōttuṅga's Tamil inscriptions use the expression 'the region of the rising of the sun,'⁴ and the Piṭhāpuram pillar inscriptions employ the term Andhra-maṇḍala or Andhra-vishaya,⁵ i.e. the Telugu country. Kulōttuṅga is stated to have entrusted this province to viceroys, first to his uncle Vijayāditya VII., then to his second son Rājarāja II., next to his third son Vira-Chōḍa,⁶ who assumed office on the 23rd August A.D. 1078,⁷ and finally to Chōḍa of Velanāṇḍu.⁸ Vijayāditya VII. is said to have governed Vēṅgī for 15 years and Rājarāja II. for 1 year. If we deduct the sum of these two reigns from A.D. 1078, the year of Vira-Chōḍa's appointment, the result is A.D. 1062 as the date of Vijayāditya's accession. This year coincides with the end of the reign of the Eastern Chālukya king Rājarāja I., but is 8 years prior to Kulōttuṅga's coronation. This discrepancy may be explained in the following manner. The Chōla king Virarājendra I. claims to have conquered the country of Vēṅgī and to have bestowed it on Vijayāditya.⁹ This expedition may have taken place just after the death of Rājarāja I. who was succeeded in A.D. 1062 by his brother Vijayāditya VII. It looks as if the rightful heir Kulōttuṅga I. had been ousted by the latter with the assistance of Virarājendra I.¹⁰ This would explain the fact noted before, that Kulōttuṅga came to the throne 8 years after his father's death. As noted by Dr. Fleet,¹¹ Vijayāditya VII. had later on to apply to Rājarāja of Kalinganagara (A.D. 1071 to 1078) for assistance against the Chōḍa who threatened to absorb his dominions. This Chōla enemy was no doubt Kulōttuṅga I. who, after Vijayāditya's death, replaced him by Rājarāja II. and soon after by Vira-Chōḍa.

The localities in which the inscriptions of Kulōttuṅga's 2nd year¹² (A.D. 1071-72) are found show that he was then in possession of Tiruvorriyūr, Tiruvālaṅgāḍu and Kōlār. An inscription of his 3rd year (No. 67 below) is found at Sōmaṅgalam (near Manimaṅgalam), and one of his 4th year (No. 77 below) at Kāvāntaṇḍalam (between Conjeeveram and Uttaramallūr).

The Chellūr plates of Vira-Chōḍa state that Kulōttuṅga I. conquered the Kērala, Pāṇḍya and Kuntala countries and was anointed to the Chōḍa kingdom under the name Kulōttuṅgaḍēva.¹³ Instead of 'the Chōḍa kingdom' the Piṭhāpuram inscription of Malla-

¹ See the translations of Nos. 68 and 69 below.

² See the translation of No. 64 below, and *Kaliṅgattu-Parani*, x. verse 23. Rājendra-Chōla I., Virarājendra I. and Vikramāditya VI. also claim to have taken Chakrakōṭṭa. See above, p. 70 and note 1.

³ Above, Vol. I. No. 39, verse 9, and *Ep. Ind.* Vol. V. No. 10, verse 8.

⁴ See the translation of No. 64 below.

⁵ *Ep. Ind.* Vol. IV. No. 4, verse 27, and No. 33, verses 18 and 22.

⁶ Above, Vol. I. p. 51, and *Ep. Ind.* Vol. IV. p. 49.

⁷ *Ind. Ant.* Vol. XIX. p. 426.

⁸ *Ep. Ind.* Vol. IV. p. 50.

⁹ Page 65 above. The identification of this Vijayāditya with the Western Chālukya prince Viśṇu-wardhana-Vijayāditya has to be given up.

¹⁰ I suspect besides that Virarājendra I. is identical with the Dramila enemy of Rājarāja of Kalinganagara and with Rājendra-Chōla, the father of Rājasundari; *Ind. Ant.* Vol. XVIII. p. 169, text line 85, and pp. 164 and 175.

¹¹ *Ind. Ant.* Vol. XX. p. 276.

¹² Nos. 64 to 66 below.

¹³ Above, Vol. I. No. 29, verse 10 f.

padêva uses the expression 'the five Dravīdas.'¹ The first inscription in which he is called Kulōttunga-Chōladêva is one of the 5th year of his reign, *i.e.* A.D. 1074-75, at Conjeeveram (No. 68 below). It states that he defeated the king of Kuntala, that he crowned himself as king of the Chōla country, and that he decapitated an unnamed Pāndya king. In speaking of 'the prostitution of the Lakshmî of the Southern region,' and 'the loneliness of the goddess of the country on the banks of the Kāvêrî,' the inscription suggests that, before Kulōttunga's arrival in the South, the Chōla country had lapsed into a state of anarchy and lost its ruler. A similar account of the condition of the Chōla country is given in the *Kaliṅgattu-Parani*, which states besides that Kulōttunga defeated Virudarāja² and that 'the king of kings'³ had met with his death. A third account of the same events is furnished by Bilhana in his *Vikramāṅkadêvacharita*.⁴ During the reign of his elder brother Sômêśvara II. (A.D. 1069 to 1076), Vikramāditya VI. married the daughter of the Chōla king. Shortly after "the news reached him that his father-in-law was dead and that the Chōla kingdom was in a state of anarchy." He immediately started for Kāñchî and Gāṅgakunḍapura⁵ and put his wife's brother on the Chōla throne. A few days after his return from this expedition, "he learnt that his brother-in-law had lost his life in a fresh rebellion and that Rājiga, the lord of Vēṅgî, had taken possession of the throne of Kāñchî." Rājiga found an ally in Sômêśvara II., but Vikramāditya VI. put Rājiga to flight, took Sômêśvara II. prisoner and ascended the throne himself in A.D. 1076. Dr. Fleet was the first to recognise that Rājiga is a familiar form of Rājendra-Chōḍa, the original name of Kulōttunga I.⁶ The Chōla king whose daughter became the wife of Vikramāditya VI. is identical with Vîrarājendra I., one of whose inscriptions proves that he entered into friendly relations with Vikramāditya VI.⁷ The son and successor of Vîrarājendra I. and the brother-in-law of Vikramāditya VI. was Parakêsarivarman, *alias* Adhirājendra.⁸ He is probably the 'king of kings,' whose death, according to the *Kaliṅgattu-Parani*, preceded Kulōttunga's arrival in the Chōla country. Finally, the Virudarāja of the *Kaliṅgattu-Parani*, and the king of Kuntala whom Kulōttunga claims to have defeated, is Vikramāditya VI. The war between these two kings must fall before A.D. 1074-75, the date of No. 68 below.

An inscription of the 11th year = A.D. 1080-81 (No. 78 below) adds that Kulōttunga I. drove Vikkalan (*i.e.* Vikramāditya VI.) from Nāṅgili (in the Kōlār district) by way of Maṇalūr to the Tuṅgabhadra river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam. A later inscription (No. 73 below) substitutes Alatti for Maṇalūr and 'the country of Koṅkaṇa'⁹ for Śiṅgaṇam. Neither Maṇalūr¹⁰ nor Alatti can be identified.

¹ *Ep. Ind.* Vol. IV. p. 228.

² Canto iv. verse 6, and canto x. verse 25.

³ மன்னர் மன்னவன், canto x. verse 26.

⁴ Professor Bühler's Introduction, pp. 34 to 37.

⁵ *I.e.* Gaṅgaikondachōlapuram. Compare above, pp. 33 and 64 f.

⁶ *Ind. Ant.* Vol. XX. pp. 276 and 282.

⁷ Above, p. 65 and note 1. In an inscription of the 6th year of Vîrarājendra I. at Tiruvallam (No. 16 of 1890) he is stated to have deprived Sômêśvara [II.] of his necklace: செரமீயரந் கட்டிந் கண்டிகை அடிமுட்ப (l. 6); compare also *Ind. Ant.* Vol. XXI. p. 283.

⁸ Above, page 114 f.

⁹ The conquest of Koṅkaṇa is attributed to Kulōttunga I. in the *Vikkirama-Śōḷṇ-ulā*; *Ind. Ant.* Vol. XXII. p. 142.

¹⁰ The encounters at Maṇalūr and on the Tuṅgabhadra are alluded to in the *Kaliṅgattu-Parani*, xiii. verses 93, and iv. verse 7.

Śiṅgaṇam seems to refer to the dominions of Jayasimha III., Vikramāditya's younger brother, to whom he had given the office of viceroy of Banavāsi.¹ Other inscriptions assert that Vikkalan and Śiṅgaṇan had to take refuge before Kulōttuṅga in the western ocean.² It may have been in the course of the war against the two brothers that Kulōttuṅga "captured a thousand elephants at Navilai which was guarded by the *Gaṇḍanāyakas*" (read *Dandānāyakas*?).³ For, Navilai is probably the capital of Navale-nāḍu, a district of Mysore, which is mentioned in inscriptions at Kaṭṭemanuganaballi and Beḷatūru.⁴ In the *Vikramāṅkadēva-charita* we of course look in vain for an account of reverses experienced by Vikramāditya VI., but are told that he "had once more to extinguish the Chōla" before entering his capital of Kalyāṇa,⁵ and that after a long period of peace he again put the Chōla to flight and took Kāñchī.⁶

No. 69, of the 14th year, adds that Kulōttuṅga I. put 'the five Pāṇdyas' to flight and subdued the western portion of their country, including the Gulf of Maṅṅār, the Podiyal mountain, Cape Comorin and Kōṭṭāru. He limited the boundary of the Pāṇḍya country and placed garrisons in the strategically important places of the newly acquired territory, e.g. at Kōṭṭāru. Along with the Pāṇḍya country he conquered Kudamalai-nāḍu, i.e. the western hill-country (Malabar), whose warriors, the ancestors of the Nairs of the present day, perished to the last man in defending their independence. Of special places occupied on the western coast, the *Kaliṅgattu-Parani* (xi. verse 71) mentions Viḷiṇam⁷ and Śālai, and the *Vikkirama-Śōḷan-ulā* states that at Śālai Kulōttuṅga I. twice destroyed the ships (of the Chēra king).⁸ The defeat of 'the five Pāṇdyas' and the burning of Kōṭṭāru are referred to also in an inscription at Chidambaram⁹ and in the *Kaliṅgattu-Parani*.¹⁰

Before the 26th year of his reign (No. 72 below), i.e. A.D. 1095-96, Kulōttuṅga conquered the country of Kaliṅga. This expedition is described in detail in the *Kaliṅgattu-Parani*. It would fall into the reign of Anantavarman, *alias* Chōḍagaṅga, of Kaliṅganagara (A.D. 1078 to about 1142).¹¹

Rājakēsarivarman, *alias* Rājēndra-Chōḷadēva II. or Kulōttuṅga-Chōḷadēva I., had various other names. The Chellūr and Piṭhāpuram plates mention his surname Rājanārāyaṇa,¹² from which the designation of a temple at Bhīmavaram was derived.¹³ Hence certain coins with the legend *Chōḷanārāyaṇa* have perhaps to be assigned to him.¹⁴ The *Kaliṅgattu-Parani* calls him Kulōttuṅga-Chōḷa, Karikāla-Chōḷa, Virudarājabhayaṃkara,¹⁵

¹ Professor Bühler's Introduction to the *Vikramāṅkadēva-charita*, p. 38. and Dr. Fleet's *Dyn. Kan. Distr.* p. 453 f.

² See above, Vol. II. p. 391. note 7, and Vol. III. p. 119.

³ *Kaliṅgattu-Parani*, xi. verse 74.

⁴ *Ep. Ind.* Vol. VI. p. 69 and p. 214 f.

⁵ Professor Bühler's Introduction, p. 38.

⁶ *Ibid.* p. 44.

⁷ According to the late Professor P. Sundaram Pillai, Viḷiṇam is about 10 miles to the south of Trivandrum; *Ind. Ant.* Vol. XXIV. p. 254.

⁸ *Ind. Ant.* Vol. XXII. p. 142. The same exploit is attributed to Rājārāja I. and Rājādhirāja; above, Vol. II. p. 241, and Vol. III. p. 52.

⁹ *Ep. Ind.* Vol. V. p. 104.

¹⁰ Canto xi. verse 69, and canto iii. verse 21.

¹¹ *Ep. Ind.* Vol. V. Appendix, p. 51, No. 358, and p. 52, No. 363.

¹² Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹³ *Ep. Ind.* Vol. IV. p. 230.

¹⁴ *Ind. Ant.* Vol. XXV. p. 321.

¹⁵ Canto vi. verse 14, and x. verse 25, where the context suggests that Virudarāja was a *biṛṇḍa* of Vikramāditya VI.

Abhaya and Jayadhara.¹ The last name is applied to him in two inscriptions at Chidambaram and Tiruvorriyûr.² An inscription at Pallavaram³ belongs to the 39th year of Śuṅgandavirtta-Kulōttuṅga-Śōladēva, i.e. 'Kulōttuṅga-Chōladēva who abolished tolls,' and three later inscriptions⁴ mention the name of the same king. As the *Vikīrama-Śōlaṅ-ulā* states that Kulōttuṅga I. abolished tolls⁵ it has to be assumed that Śuṅgandavirtta was another of his titles. From these which appear in his inscriptions in the Telugu country I have presumed that from his Chōla predecessors he inherited the title *Uḍiyār*, 'the lord.' He also assumed the titles *Cakravartī*, 'the emperor,' and *Tribhuvana-chakravartin*, 'the emperor of the three worlds,' which occur first in inscriptions of the 14th and 20th years (Nos. 69 and 71 below), respectively.

Kulōttuṅga's capital was Gaṅgāpurī or Gāṅgakunḍapura,⁷ i.e. Gaṅgaikondachōlapuram, which had been founded by his grandfather Rājendra-Chōla I. *alias* Gaṅgaikondā-Chōla,⁸ and which had been the residence of the latter⁹ and of Vīrarājendra I.¹⁰ The city second in importance was Kāñchī.¹¹ An inscription of the 30th year of Kulōttuṅga's reign (No. 73 below) is dated from his palace at Kāñchipuram.

The copper-plate grants state that Kulōttuṅga I. married Madhurāntakī, the daughter of Rājendradēva of the solar race,¹² and had by her seven sons.¹³ The eldest, Vikrama-Chōḍa,¹⁴ was crowned (most probably) on the 18th July A.D. 1103.¹⁵ The second, Rājarāja II., was viceroy of Vēṅgī from 1077 to 1078 and was succeeded by the third brother, Vīra-Chōḍa.

Kulōttuṅga's queen Madhurāntakī is not mentioned by name in his inscriptions. But she is probably intended by 'the mistress of the whole world' or 'the mistress of the whole earth,' to whom many of his inscriptions refer. An inscription of the 26th year (No. 72 below) gives the names of three additional queens:—Dīnachintāmaṇi, Ēlīśai-Vallabhī and Tyāgavallī. In the 30th year (No. 73 below) Dīnachintāmaṇi seems to have been dead and Tyāgavallī to have taken her place. The *Kalīṅgattu-Parani* (x. verse 55) states that Tyāgavallī exercised equal authority with the king himself.

Kulōttuṅga I. is stated to have reigned for 49 years in the Chellūr plates of his grandson,¹⁶ and for 50 years in the Pithāpuram inscription of Mallapadēva.¹⁷ This would carry us to A.D. 1118-19 or 1119-20. Hence he must have appointed his son Vikrama-Chōḍa co-regent during his life-time (in A.D. 1103). The latest epigraphical date of Kulōttuṅga I. is the 49th year of his reign in two inscriptions at Gaṅgaikondachōlapuram (No. 80 of 1892) and Acheharapākkam (No. 256 of 1901).

¹ Canto xi. verse 68, and *passim*.

² *Ep. Ind.* Vol. V. p. 105 f.

³ No. 312 of 1901; above, Vol. II. p. 171, note 3, and p. 112, note 7.

⁴ No. 5 of 1899, No. 125 of 1896, and No. 84 of 1897.

⁵ *Ind. Ant.* Vol. XXII. p. 142.

⁶ *Ep. Ind.* Vol. VI. p. 220 f.

⁷ See the *Kalīṅgattu-Parani*, xiii. verse 92, and the *Vikramāṅkadēvacharita*, vi. verse 21.

⁸ *Ind. Ant.* Vol. XXI. p. 323.

⁹ Above, Vol. II. p. 105.

¹⁰ Above, pp. 33 and 64 f.

¹¹ *Ind. Ant.* Vol. XIX. p. 333, and *Vikramāṅkadēvacharita*, Introduction, pp. 35 and 44.

¹² This was probably the Chōlā king Parakēsarivarman, *alias* Rājendradēva (p. 58 above), whose reign commenced (approximately) on the 28th May A.D. 1052 (*Ep. Ind.* Vol. VI. p. 24).

¹³ Above, Vol. I. No. 39, verse 12 f., and *Ep. Ind.* Vol. V. No. 10, verse 11 f.

¹⁴ *Ind. Ant.* Vol. XIV. p. 55.

¹⁵ *Ep. Ind.* Vol. IV. p. 266.

¹⁶ *Ind. Ant.* Vol. XIV. p. 55.

¹⁷ *Ep. Ind.* Vol. IV. p. 227.

No. 64.—INSCRIPTION AT TIRUVORRIYŪR.

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first *prākāra* of the Âdhipuriśvara temple at Tiruvorriyŭr in the Saidāpēt tāluka of the Chingleput district.¹ The name of the temple is derived from *Ādhipura*,² i.e. 'the mortgage-village,' which is the Sanskrit equivalent of *Orriy-ūr*. That this Śiva temple is a very ancient one, follows from the fact that *Orriy-ūr* is mentioned by each of the three authors of the *Dēvāram*.³

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of Rājakēsarivarman, *alias* Rājēndra-Chôladēva (II.). From the Chellŭr plates of Vira-Chôda⁴ we know that Rājēndra-Chôda was the original name of Kulōttuṅga I., who is distinguished from his maternal grandfather Parakēsarivarman, *alias* Rājēndra-Chôla I., by the surname Rājakēsarivarman. That the Rājēndra-Chôla of this inscription is identical with Kulōttuṅga-Chôla I. follows from its historical introduction, which mentions the capture of elephants at Vayirāgaram and the conquest of the king of Dhārā at Śakkarakôṭṭam. The first of these two deeds is also referred to in the later inscriptions of Kulōttuṅga I.⁵ And both these and the *Kaliṅgattu-Parani* report that he conquered Śakkarakôṭṭam when still a *Yuvarāja*.⁶ Further the subjoined inscription says that he took possession of the eastern country, by which his original dominion, the country of Vēṅgi,⁷ may be meant. Perhaps he took Vēṅgi from his uncle Vijayāditya VII., who appears to have received it from the Chôla king Vīrarājēndra I.⁸ The southern limit of the dominions of Rājēndra-Chôla II. in the second year of his reign is perhaps roughly indicated by a line connecting Tiruvorriyŭr, Tiruvālaṅgāḍu and Kôlār, the localities of the inscriptions Nos. 64 to 66. The subjoined inscription implies that he felt himself already at that time as a member of the Chôla family to which his mother and grandmother belonged,⁹ and not as an Ea-tern Chālukya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chôla country on the banks of the Kāvêrī. For, his victory over the Kuntala king (Vikramāditya VI.) and his accession to the Chôla throne are referred to only in later inscriptions of his; and in these he bears the new name Kulōttuṅga, which, to judge from verse 11 of the Chellŭr plates,¹⁰ he assumed on the very occasion of his coronation as Chôla king and after his victory over Vikramāditya VI.¹¹

The purpose of this inscription is to record that a general, whose name we know already from an inscription of Adhirājēndra,¹² granted 240 *kāṣu*, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like Tiruvorriyŭr itself, to Puḷal-nāḍu, a subdivision of Puḷarkôṭṭam; one to a sub-

¹ No. 27 on the *Madras Survey Map* of that tāluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyŭr.'

² This name occurs in a short Sanskrit inscription of Kulōttuṅga I. at Tiruvorriyŭr; *Ep. Ind.* Vol. V. p. 106.

³ See above, Vol. II. pp. 152, 252 and note 9; and *Ep. Ind.* Vol. III. p. 277 f.

⁴ Above, Vol. I. p. 52.

⁵ See above, Vol. II. p. 235.

⁶ See *ibid.* p. 230 and note 4.

⁷ See above, Vol. I. p. 51.

⁸ See above, p. 128, note 9.

⁹ See, e.g., the Table in Vol. II. p. 232. ¹⁰ Above, Vol. I. p. 59.

¹¹ This view is supported by the fact that the *Vikramāṅkadēvacharita* does not yet call him Kulōttuṅga, but Rājiga, which is a familiar abbreviation of his original name Rājēndra-Chôla; see above, Vol. II. p. 231.

¹² Above, No. 57, text line 6 f.

division of Puliyûr-kôttam; and the last to Elumûr-nâdu. Both Pulal¹ and Puliyûr² now belong to the Saidâpêṭ tâluka. Pulal-nâdu must have comprised the north-eastern portion of that tâluka, where we find Tiruvorriyûr and two of the three other villages which the inscription locates in Pulal-nâdu, *viz.* Maṇali³ and Âmbilavâyil.⁴ Elumûr-nâdu owes its name to Elumbûr (Egmore), now a portion of the city of Madras.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [கி]ரு மன்னி வி[ள]ங்குமிருகு[வ]டனைய தன் தொ[ள]ம் வாளு-
 ளுனையெ[ள]கொளலர் வஞ்சனை [க]டக⁵ வயிராகரத்துக்கு[ஞ்]சரக்குழாம் பல
 வாரிமெஞ்சலில் சக்கரகெ[ர]ட்டத்த[து]த்த[ரா]வரசனை[த்தி]க்கு நிகழ[த்]திறை கொ-
 ண்ட[ரு]ளி அ[ரு]க்கதுதையத்தாசை[யி]வி[ரு]க்குங்கமலப[னை]ய நிலமகள்த[ன்னை]
⁶ முன்[னி]ர்க்கு[னி]ச[தவன்ன]ன் திருமாலாதிக்க[ெ]ழ[மு]லாதி⁷ [ய]ர[து]ஞ்சலியர்
 வகையின்தெடுத்தத்த[ன்] குடை [சி]ழத்தி⁸ இன்புறவி[ரு]த்தித்திகிரியாம்⁹ புதி-
 யாந்திசைதொ[து]ம் நடாத்திப்பு[க]ழுந்த[ரு]மமும் புவதொழும் நிறு[த்]தி¹⁰ விர-
 மு[கி]பாகமு[ம்] மா[னமு]ங்க[ரு]ணையும் உரிமைச்சுற்றமாக[ப்]பிரிய[ர]த்தவநிகழ
 [ச]ப[மு]காணும்¹¹ [வி]ற்ற[ரு]ளு ஞலமணி[ம]கு[டமு]தைமையில் சூடித்த[ன்] கழல்
 [த]ராதிபர் [ரு]டச்செங்கொல் நாவலம்புவதொழும் நடாத்திய[ு] கொ ராஜகெவரி-
 வநூரா[ன] உ[ன]ையார் ஸ்ரீராஜே[சு]சொழ[தெ]வர்க்கு யாண்டு இரண்டாவது ஜயங்-
 கொண்டசொழமண்டலத்துப்புழற்கொட்ட[த்]துப்புழ[ல்]கா[ட்]தெ[த்]ருவொற்றியு[ர்]
 உடையார் கொயிலில் காரா[னை]விட¹²
 ஈகாட[து]க்கு [ெ]ண்ணும் சிவ[கங்க]ஞ்[ரு]க்கு [ெ]வனாபதி[கள்] [ெ]சாழ்மண்-
 [ட்]லத்து உய்ப்கொண்டார்[வ]ளநாட்டுத்திரமுர்நாட்டு¹³ நட[ர்] கிழார்
 ராஜராஜன் பரசிருபரா[க்ஷ]லகாரா[ன] ¹⁴ விரசொழிளங்கொவெனார் இத்தெவர்
 பண்டாரத்து ஒங்கனை அன்றாடு நக்காக இருநாற்று நாற்பது [||*]
 இக்காக இருநாற்று நாற்பதும் இத்தெவர் பண்டாரத்து [ஒ]டுக்கி
 இக்கா[க்]கு [இ]க்கெவதா[ன]ம் புழற்கொட்டத்துப்புழல்காட்டு ம[ன]னியான
 சிங்கவிஷ்ணுச்சதா[வ்]கிமங்கலத்து வகெவெயொ[மும்] இன்னாட்டு [ஆ]ம்-
 பிலவாயிலும் இகணையூரும் புவியூர்க்கொட்டத்துத்தடர்மு[ன்]னிகாட்டு [ெ]வழிசா-
 [த்]தும்¹⁵ [எ]ழுமுர்காட்டுப்பிரய[பு]ர[சு]க[த்]தும்¹⁶ ஊரொம் கி[வ]விலையா-
- 2 வணக்கை[ப்]யெ[ரு]த்து [||*]¹⁶

TRANSLATION.

Hail! Prosperity! With his arms which resembled two mountains, (*and between*) which the goddess of prosperity permanently rested and shone, and with (*his*) sword as (*only*) helps, (*the king*) overcame the treachery of (*his*) enemies; carried off many herds of

¹ See above, p. 76, note 15.

² See above, p. 49, note 9.

³ No. 26 on the *Madras Survey Map* of the Saidâpêṭ tâluka.

⁴ Now Âmulavâyil, No. 23 on the same map.

⁵ Nos. 65 to 67 read கடனூ.

⁶ Read முன்னி.

⁷ Nos. 65 to 67 add எடுத்தன்ன.

⁸ Read சிழ.

⁹ No. 66 reads திகிரியும் [பு]வியுத்.

¹⁰ Read வீர.

¹¹ Read வீற்றி.

¹² Read விடக்க[ெ]வர் [தி]ருச்சாஈகாட as in line 4.

¹³ Read திராமுர்நாட்டு in accordance with No. 57 above, text line 6. In text line 7 of the same inscription fill up இனங்கொவெனாரும் on the strength of the present inscription.

¹⁴ Read எழுமுர்.

¹⁵ Read பிரயபாக்கத்தம் or பிரையபாக்கத்தம் as in lines 3 and 4.

¹⁶ I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by each of the five villages mentioned at the end of line 1.

elephants at Vayirâgaram (Vajrâkara); and was pleased to levy tribute (*which*) illuminated (*all*) directions from the king of Dhârâ at the rich¹ Śakkarakôṭṭam (Chakrakôṭṭa). (*He*) gently raised, without wearying (*her*) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,²—just as (*the god*) Tirumâl (Vishṇu), having assumed the form of the primeval boar, had raised (*the earth*) on the day when (*she*) was submerged in the ocean (*by the demon* Hiranyāksha),—and seated (*her*) under the shade of his parasol, (*where she*) experienced delight. (*He*) made the wheel (*of his authority*) and the tiger (*-bunner*) go in every direction and established (*his*) fame and justice in every country. While valour, liberality, pride and compassion, as (*his*) intimate relatives, were resplendent on the undivided³ earth, he took his seat (*on the throne*) with (*the goddess of*) victory and put on by right the jewelled crown of (*his*) family. While the rulers of the earth bore his feet (*on their heads*), (*he*) wielded the sceptre in every (*quarter of the*) beautiful continent of the *nāval* (tree).⁴

In the second year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Sri-Râjendra-Śôladêva,—the general (*sênipati*) Râjarâjaṇ-Paranriparâkshasannâr, *alias* Vîra-Śôla-Ilaṅgôvêlâr, the headman of [Nad]âr in Tiraimûr-nâdu, (*a subdivision*) of Uyyakkonḍâr-vaḷanâdu, (*a district*) of Śôla-maṇḍalam, deposited—for the expenses required for anointing (*the idol of*) Kârânai-Viḍaṅgadêvar in the temple of the god of Tiruvorriyûr in Puḷal-nâdu, (*a subdivision*) of Puḷarkôṭṭam, (*a district*) of Jayaṅgonḍa-Śôla-maṇḍalam,—in the treasury of this god two hundred and forty good⁵ *kâṣu* current at the time. After these two hundred and forty *kâṣu* had been deposited in the treasury of this god, (*the following*) deed of sale of land was drawn up in writing against (*the receipt of*) these *kâṣu* by us, the assembly of Maṇali, *alias* Simhavishṇu-chaturvêdimaṅgalam,⁶ a *dêvadâna* of this (*temple*) in Puḷal-nâdu, (*a subdivision*) of Puḷarkôṭṭam, and by us, the villagers of Âmbilavâyil and Igaṇaiyûr in the same *nâdu*, of Vêlaśârû in Tudarmunṇi-nâdu, (*a subdivision*) of Puliyûr-kôṭṭam, and of Pirayapâkkam in [E]lumûr-nâdu.

No. 65.—INSCRIPTION AT TIRUVALANGADU.

This inscription (No. 14 of 1896) is engraved on the east wall of the second *prākûra* of the Vaṭâranyêśvara temple at Tiruvâlaṅgâdu, a village in the Kârvêṭnagar Zamîndârî, 3 miles north-north-east of the Chinnamapêṭ Railway Station. The present name of the temple is derived from *Vaṭ-âranya*, 'the banyan forest,' which is the Sanskrit equivalent of *Ālaṅ-gâḷu*. In Tiruñāṇasambandar's *Dêvâram* the place is mentioned by the name Paḷaiyaṇûr-Âlaṅgâdu, *i.e.* 'Âlaṅgâdu (near) Paḷaiyaṇûr.' And the subjoined inscription speaks of it as "Tiruvâlaṅgâdu (near) Paḷaiyaṇûr in Paḷaiyaṇûr-nâdu, (*a subdivision*) of Mênmalai."⁷ Paḷaiyaṇûr is found on the *Madras Survey Map* of the Kârvêṭnagar Zamîndârî; it is close to Tiruvâlaṅgâdu and 3 miles north-east of the Chinnamapêṭ Railway Station. According to another inscription at Tiruvâlaṅgâdu (No. 16 of 1896), Mênmalai, the district to which Paḷaiyaṇûr-nâdu belonged, was included in Jayaṅgonḍa Śôlamaṇḍalam.

¹ Literally 'not deficient.'

² *I.e.* he conquered the eastern country.

³ *I.e.* not shared in by other kings.

⁴ *I.e.* Jambûdvîpa. *Nâval* is the Tamil equivalent of *jambû*; compare above, Vol. II. p. 253.

⁵ *I.e.* of full weight; compare p. 111 above.

⁶ This surname may go back to the Pallava king Simhavishṇu; see above, Vol. II. p. 344.

⁷ Mênmalai or (with *âṇ*), Mênmalai means 'the Western hills.'

The historical introduction and the date of this inscription are identical with those of No. 64. The inscription records that Rājendra-Chôla II. issued an order to the effect that twenty-five families of Śaṅkarappādi should be settled on the land of Tiruvālaṅgādu, that the new settlement should be called Rājendra-Śôlappādi (after the name of the king), and that the settlers should have the duty of looking after fifteen lamps of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!]* திரு மன்னி வளங்கும் இருதவடனைய தனொளும் வாளுணை-
யெருசுழலா¹ வருசனை கடனு வயிராகாத்து குஞ்சரகுழாம் பல வாரி² அ-
ஞ்சவிச்சகரகொட்ட[த்]து தா[ர]ாவனாசனைத்திசு நிகழத்திறை கொண்டருளி
அருகருதையத்தாசையி[வி]ருகும் கமலமனைய³ கிலமகள்தனை⁴ [மு]க்கீர்கு[ளி]த்-
[த்]வன்[ருள் திருமாவா[தி]-
- 2 சுழலாகி எடுத்தந்ந யாதும் சலியா வகை இவ்வேடுத்து தன் குடை நிழல்
இன்புற இ[ரு]த்தி கீர்கியும்⁵ புனி[பு]னைசொதொழும் செலுத்தி புகழுநருமமும்
புவ்தொறுந்துத்தி வீரமும் திய[ர]க[மு]மாவமும் கருணையும் [ட்]ரிமைச்சுற்ற-
[ம]ரகிப்பியாத்நவகிழ⁶ சயமும் தாதும் வீற்ற[ரு]*னு குலமணி[ம]துடமுறை-
மைவில்சுருடி தன் சுழல் தரா-
- 3 திவ் ரு[ட்]ச்செ[ங்]கொல் நாவலம்புவிதொறுநடாத்திய கொகிராஜகெசரிவநூராக
உடையார் ஸ்ரீநாஜேஜாசொழிவெவற்கு யாண்டு இரண்டாவது ஜயங்கொண்ட-
சொழமண்டல[த்]து மணையி[ற்]கொடத்து புரிசைகாட்டு[ச்]சிவபுரத்துப்பகலிருக்-
கையி[வ்]த்திருவமு[த்]⁷ செய்தருள[ாயி]ரு[ந்]து மென்மலைப்படை[ழய]-
- 4⁸ [னு]ர்நாட்டுப்ப[ழைய]னார்⁹ திருவ[ர]வங்காடுடைய லேறாடிவ[ர்க்கு] இவ்வுர் நில-
த்திலை [ர]ாஜேஜாசொழிப்ப[ர]டிபெ[ன்]னும்⁹ பியரால் இருபத்தெ[ஞ்சு] சங்கரா-
ப்பாடிக்குடி எ[ற்]றிப்பதிகஞ்ச திரு[ந்]தாவனக்குக்கு வெண்டும் எண்ணைய[டி]
எரிக்கப்பண்ண வெண்டுமெ[ன்]து நன்-
- 5 கன்மிகளில் வீரசொழிப்பலவலையன் நமக்குச்சொன்னமை[யி]ல் இ[ந்]தபத்தி[ந்]து⁴ 4-
கரப்பாடிக்குடியும் இத்தெவர்க்குத்திருவிளக்கெண்ணையட்டக்கடவாக்நாந 4-
குடத்தொமெ[ன்]து திருமந்திரவொ-
- 6 லை அருமொழிவிழும்பரயர் எழுத்தினற்புருக திருவாய்க்கெழ்வ[ி]ப்படி இத்தம்மத்தக்கு
அழிவு செய்வார் திருவானை ம[று]த்தாரொன்று கல் கெ[ட்]டுக[ெ]வ[ெ]ந்து அதி-
காரிகள் காங்கொந்த[க்]கடம்பன் எ[வ்] இ[ர]ங்க[ர]ாரான வீரசொழிப்-
- 7 பல்லவனாயர்க்கு குடிசு[ரு]கு குடி இரு[க்]கையு[ம்] கந்து மெய பா[ழும்]
த[ண்]ணீ[ற்]குளம் தடாக[மு]ம் சு[டு]கா[டு]ம்¹⁰

TRANSLATION.

(Line 3.) Hail! Prosperity! In the second year (of the reign) of king Râjakêśari-varman, *alias* the lord Śrî-Râjendra-Śôladêva, who &c.¹¹— the following royal order

¹ No. 64 reads கக்களவர் வஞ்சனை.

* No. 64 reads *யெஞ்சலிவ்*. Probably the reading intended in the present inscription is the same as in No. 67: *அஞ்சலிவ் சக்கரகொட்டம்*, 'at Śakkarakôṭṭam (whose inhabitants were) fearless.'

* The க of மகள் is engraved below the line.

* Read முன்னிர்.

* No. 66 reads திவிரியும்.

* No. 64 reads மாக[ப்]பி[ய]ரத்தல.

7 The ப் after செவபுரத்து is engraved above the line.

• Read ஊர்.

• Read பாடியென்னும்.

¹⁰ This line and the remaining two lines which are preserved are much damaged.

11 The historical introduction of this inscription is the same as in No. 64.

was received with the signature of the royal secretary (*iru-mandirav-ôlai*) Arumôli-Vilup-parayar:—"While (*we*) were dining in the day-residence (*pagal-irukkai*) at Śivapuram in Purisai-nâdu, (*a subdivision*) of Maṇaiyirkôṭṭam,¹ (*a district*) of Jayan-gonḍa-Śôḷa-maṇḍalam, (*and*) when Vira-Śôḷa-Pallavaraiyaṇ, (*one*) among our officials (*kaṇmi*), submitted to us that twenty-five families of Śaṅkarappâḍi should be settled on the land of this village, (*that this settlement should be called*) by the name of Râjêndra-Śôḷappâḍi, and that (*they*) should supply the oil required for, and keep burning, fifteen perpetual lamps (*in the temple*) of Mahâdêva at Tiruvâlaṅgâḍu (*near*) Palaiyaṇûr in Palaiyaṇûr-nâdu, (*a subdivision*) of Mēṇmalai,— we granted that the twenty-five families of Śaṅkarappâḍi should supply lamp-oil to this god."

(L. 6.) Accordingly, the magistrate (*adhikârin*) Nâṅgorra-Kadambaṇ ordered:—"Let it be engraved on stone that those who shall cause injury to this charity will have disobeyed the royal order."

No. 66.—INSCRIPTION AT KOLAR.

This inscription (No. 131 of 1892) is engraved on the east wall of the Kôlâramma temple at Kôlâr in the Mysore State. In the Chôla inscriptions of the temple the goddess is called Piḍâri,² and Kôlâr itself Kuvalâlam. As the traditional capital of the Gaṅga family it is mentioned under the names of Kuvalâlapura,³ Kôlâlapura and Kôlâhalapura.⁴ According to the subjoined inscription (l. 5) it belonged to Kuvalâla-nâdu, a district of Vijayarâjêndra-maṇḍalam.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named Viraśikhâmaṇi-Mûvêndavêlâr inspected the temple and appointed a committee,⁵ which seems to have made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (*mâḍai*), but was subsequently converted into supplies of paddy. We learn that one *mâḍai* corresponded to two *kâṣu* (l. 11) and that one *kâṣu* purchased about $2\frac{3}{4}$ *kalam* of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirâjêndra one *kâṣu* corresponds to four *kalam* of paddy.⁶ The Tanjore inscriptions of Râjarâja I. and Râjêndra-Chôla I.⁷ fix the interest per *kâṣu* at 3 *kurunî* of paddy or one eighth *kâṣu*, from which it follows that one *kâṣu* corresponded to 24 *kurunî*, i.e. 2 *kalam*. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:— Virabhadradêva (l. 12), Brahmâṇi, Îśvarî (l. 13), Vaishṇavî (l. 14),

¹ This district is the same as Maṇaiyirkôṭṭam or Maṇaviṛkôṭṭam in Vol. I. p. 147.

² Compare above, p. 9 and note 6. Piḍâri is evidently a corruption of Bhaṭṭârîkā, a name of Durgâ.

³ Above, Vol. II. p. 380.

⁴ See *Ep. Ind.* Vol. IV. p. 200, note 1.

⁵ One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirâjêndra; see below, p. 139, note 2.

⁶ See page 117 above.

⁷ Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.

Indrāṇī (l. 15), Gaṇapati (l. 16), Chāmundêśvarī of the chief shrine (*mūlasthāna*) (l. 17), Kshêtrapāladêva, Mahâśâstâ¹ (l. 18), Sâryadêva (l. 19), Yôginī and Yôgêśvara (ll. 24 and 27). At the worship of the two last deities intoxicating drinks (*madya-pāna*) were consumed.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி விளங்குமிருகு[வடனைய] தந் தொளும் வாளுநுனை-
யெனக்கெழ³
- 2 னை க[ட]னு வயிராகரத்துக்குஞ்சரக்குழாம் பல வாரி அஞ்சலி⁴ சக்கரகோட்டத்துத்-
தாராவ[ர]ச[னை]த்திக்கு நிகழத்திறை கொண்டருளி அ[ரு]க்கனுவையத்[தாசைய]-
விரு[கு]ங்கமலமனைய நிலமகள்தன்னை முன்[ன்]⁵
- 3 வந்தான் திருமாலாதிக்கெழலாகியெடுத்த[ன்*]னவியாது[ஞ்சலியா] [வ]கையின்தெடுத்து-
த்தன் குடை நிழலிவின்புற இருத்தித்திகிரியும் [பு]லியுஞ்சைதொழுகடாத்திப்-
புரமுதருமமு[ம்] புவிதொழ[ம்] நிறுத்தி [வி]ரமுதயாகமுமானமுங்கருணையும்
உரிமைச்⁶
- 4 யாத்தலசிகழ ஜ[ப]முனானும் வீற்றிருநு குலமணிமகு[ட]முதையிற்குடித்தன் கழல்
தராதவர் குடச்செங்[டு]கால் நாவலம்புவிதொழும் நடாத்திய கொ ராஜகெவநி-
வநுரான [உடை]யா[ர்*] [ஸ்ரீ]ராஜேசு[ர]சொழுவெவர்க்கு யாண்டு இரண்டாவது
அதிகாரி⁷
- 5 [ழம]ண்ட[ல]த்துக்காவியூர்க்கொ[ர]ட்டத்து[ப்]பெ[ரு]மபுலியூர்ந[ர]ட்டுப்பாண்டியம்பாக்கத்-
து[ப்]பாண்டியம்பாக்கமுடைய[ன்] அப[ப]ல[வ]ந் திருப்[டு]பாணையாராக வீர-
சிகாமணி[மு]டு[க]வெள[ர]ர் விஜையராஜேசுமண்டலத்துக்குவளாலநா⁸
- 6 த்துப்பிடாரியா[ர்] [கெ]ரயினுள்ளால் திருச்சு[ம்]மணடபத்துக்கொயிற்[க]ரும[ம]ா-
ராயாவிருநு இத்தெவர் [ெ]வதாரமான [ஊ]ர்களால் வ[க] ம[ர]டை நெல்-
லாக்கி இத்தெவர்க்கும் பதிபாதமுலப்பட்டுடைப்⁹
- 7 பலபணி நிவணக்கார[ர்*]க்கு[ம்] நிவ[க]ஞ்செ[ய]த்த படி உண்டொவென்று இத்தெவர்-
க்கு மாடாபத்தியஞ்செ[ய]திற கன்னுடகபணடிதனா[யு]ம்¹⁰ பதி[ப]ரதமுலப்பட்டு-
டைப[ப]ஞ்ச[ர]சாரியத்தெவகழிகளையுங்[கெ]க உடை[ய]யார் [ஸ்ரீ]¹¹
- 8 முடிவர்க்கு யாண்டு இரண்டாவது வரையு[ம்] நிவணஞ்செ[ய]த்தில்லெ[ய]ன்னு
[டு]சால்வ [ெ]மற்படியாரனையும் புரவு[வ]ரி[கிணை]களத்து [முக]வெ[வ]டி
பை[ய]பூ[க]டு[க]ரட்டத்து [ஆ]ரணி நிலை மும்முடிசொழ[ந]வ்வார் இளை¹²
.
- 9 வெளான் கணபுரமான நிருபசி[க]ாமணிவிழு[ப்ப]ன[ர]யனை [ன]வ[ய]த்து[க்கெ]-
னு அ[கி]கா[ரி]கள் வீர[ச]ிகாம[ணிமு]வெவ-
வெளா

¹ See above, p. 9 and note 5.

² யொமிநியொமெவாவு-டுவெக்கு மத்தியபாநம் இருகலத்தினால் தெற்கலம் (l. 27), "one *kalam* of paddy for two *kalam* of intoxicating drinks for the worship of Yôginī and Yôgêśvara."

³ See above, p. 135, note 1.

⁴ See above, p. 135, note 2.

⁵ Read முன்னர்க்குளித்த.

⁶ No. 64 reads உரிமைச்சுற்றமாக[ப்]பிரி.

⁷ Read அதிகாரிகள் ஜயங்கொண்டசொழமண்டலத்து and compare above, Nos. 4 and 10, where Kāliyūr-kōttam is mentioned as a district of Jayaṅgōṇḍa-Chōla-maṇḍalam.

⁸ Read நாட்டுக்குவளாலத்து in accordance with unpublished inscriptions of the same temple.

⁹ Read முலப்பட்டுடைப்பஞ்சாசாரிய.

¹⁰ Read டை.

¹¹ Read ஸ்ரீராஜேசு[ர]சொழ.

¹² See below, p. 139, note 2.

- 10 மாதை தூதமென்பத்தெழு முன்று¹ மா — பாககம்பன்[ள்] மாதை இருதாந்து
இரண்டே மாகாணி || — [அ]ரைசூர மாதை பத்தையே ஒராவன[ா] —
[நக]
- 11 [அ] — ஐஞ்சூற[சூருபு]த்தெழு முன்று¹ ம[ரக்காணி]யினு² மாதை
[அ]றுக்கு காச இரண்டாக காச ஆ[மி]ரத்து முப்பத்து நாலே முடியா-
வனாகு காசொன்[று]க்கு [ர]ர[த]
- 12 [க*]ய[தெ] [தூணி]யினால் கலங்கலநெ தூணி நாகாழி வாச எற்றி அருமெ[ர]ழி-
தெ[வ]ன ம[ர]க்காலால் நெல்லு இரண்டாய்த்தெண்ணூறு நூற்பத்து முக்-
கலநெய் இர[தூ]ணி மு[க]தூணிக்கும் கீவ[சு]ஞ்செ[ய*]த படி | — 'வா-
வ[சு]ஞ்செ[ய*]த வாக்கு வகி'
- 13 நாலு[ம்] | — ஐயூ[ணி]யார்க்கு வ[கி] ஒன்றுக்கு திருவமுதா[ரி]சி
நாகாழியும் கத[ிய]முது இரண்டும் [அ]டைக்காயமுது இரண்டும் இலையமுது
நாலும | — ஐயூ[ணி]யார்க்கு வ[கி] ஒன்றுக்கு திருவமுதா[ரி]
.

TRANSLATION.

(Line 4.) Hail ! Prosperity ! In the second year (of the reign) of king Rājākēsari-
varman, *alias* the lord Śrī-Rājendra-Śōḷadēva, who *etc.*⁵ — when the magistrate (*adhi-
kārī*) Ambalavan Tiruppondaiyār, *alias* Virāśikhāmaṇi-Mūvēndavēḷār, the
lord of Pāṇḍiyambākkam⁷ (and a native) of Pāṇḍiyambākkam in Perumbuliyaṛ-
nāḍu, (a subdivision) of Kāliyār-kōttam,⁸ (a district) of [Jayaṅgonda-Śōḷa]-maṇ-
dalam, was examining the affairs of the temple in the *mandapa* enclosing the temple
of Piḍāriyār at [Kuvālālam] in Kuvālāla-nāḍu. (a district) of Vijayarājendra-
maṇḍalam, (he) asked the *Kaṇṇūḷiyar-Paṇḍi*⁹ who was the superintendent of the *matha*¹⁰
of this god,¹¹ the *Paṇḍi-chārga* (who wears) a silk garment (in honour) of the feet of the god,¹²
and the *Paṇḍi* (*chārga*) of the god: — “Have allotments been made to this god, [to the
Paṇḍi-chārga] (who wears) a silk garment (in honour) of the feet of the god, and to the
various temple servants,¹³ after the (payments in) gold coins (*mūḍai*) accruing from the villages
which are *dēvadīnas* of this god were converted into (supplies of) paddy ?”

(L. 7.) The answer was: — “No allotments have been made until the second year (of the
reign) of the lord [Śrī-Rājendra-Śōḷadēva].”

¹ Read ஈன்று.

See below, page 139, note 4.

² Read ராஜகேசரியாரை.⁴ Read திர.⁵ Read வகி.⁶ The historical introduction of this inscription is the same as in No. 64.⁷ No. 215 on the *Madras Survey Map* of the Arcot tāluka.⁸ The same district is mentioned above, Vol. I. Nos. 84, 85, 147 and 148, and Vol. III. p. 2. One of its subdivisions, Virpēḍu-nāḍu (Vol. I. p. 117 and Corrigenda on p. 184; *Ep. Ind.* Vol. VI. p. 228), is named after the modern Vippēḍu, No. 59 on the *Madras Survey Map* of the Conjeeveram tāluka. Another of its subdivisions, Pāḍūr-nāḍu (above, Vol. III. p. 2), is probably named after Pāvūr, No. 247 on the *Madras Survey Map* of the Arcot tāluka. Uttaramēṇūr formed a separate subdivision of it; see above, p. 3 and note 6.⁹ As Kōlār is situated in the Kanarese country, the head of the *matha* was naturally a Karnāṭaka Brāhmaṇa.¹⁰ மாடாபத்தியம் is the same as *māḥāpatya* in Dr. Kittel's *Kannada-English Dictionary*, p. 1232.¹¹ In reality the deity of the temple was not a god, but the goddess Piḍāri.¹² The same term occurs in two Tanjore inscriptions (above, Vol. II. No. 21, paragraph 2, and No. 68, paragraph 2) and in an inscription at Pallāvaram (*ibid.* p. 111, note 3). Regarding *pādamūla* see *Ep. Ind.* Vol. IV. p. 254, note 4.¹³ For திருவமுதா see above, Vol. II. p. 278, note 2.

(L. 8.) Thereon the magistrate *Vīraśikhāmaṇi-Māvēndavēlā[r]* appointed (a committee consisting of) the above mentioned persons; the *Puravuraritūnikalattu-Mugavetti*² of *Ilai[yūru]* (near) *Mummudi-Śōḷa-nallūr* (and) a resident of *Āraṇi* in *Paivyūr-kōṭṭam*; (and) *Vēlāṇ Kaṇapuram*, alias *Nripaśikhāmaṇi-Vilupparaiyaṇ*.

(L. 10.) *māḍai* one hundred and eighty-seven and three twentieths.³ *Pākkambal[li]* (had to pay) *māḍai* two hundred and two, one twentieth and one eightieth. *[A]raiyyūr* (had to pay) *māḍai* ten and a half, one twentieth and one fortieth

(L. 11.) [Altogether], *[māḍai]* five hundred and seventeen, three twentieths and one eightieth, which correspond—at the rate of two *kāśu* for one *māḍai*— to *kāśu* one thousand and thirty-four, three twentieths and one fortieth,⁴ which correspond,— at the rate of by the *Rāja[kēśari]*⁵ (measure) for each *kāśu*— to *kalan* and one *tūṇi* [of paddy], which correspond—with an increment⁶ of one *kalam*, one *tūṇi* and four *nāḷi* for each *kalam*— to two thousand eight hundred and forty-three *kalam*, two *tūṇi* and three *kurāṇi* of paddy by the *marakkāl* (called after) *Arumolidevaṇ*.⁷

(L. 12.) Out of this the following allotments were made:— To *Vīrabhadradēvar*, [at each] of the three times of the day, four To *Brahmāṇiyār*, at each of the three times of the day, four *nāḷi* of rice, two dishes of vegetables, two areca-nuts and four betel-leaves. To *Īsvariyār*, at each of the three times of the day, of rice

No. 67.—INSCRIPTION AT SOMANGALAM.

This inscription (No. 182 of 1901) is engraved on three walls of the *Saundararāja-Perumāl* temple at *Sōmaṅgalam*,⁸ a village north of *Maṇimaṅgalam* in the Chingleput district. The ancient name of the temple was *Chitrakūṭa* (l. 3). Like *Maṇimaṅgalam*,⁹ *Sōmaṅgalam* belonged to *Māgaṇūr-nāḍu*, a subdivision of the district of *Śēṅgāṭṭu-kōṭṭam* (l. 2 f.).

The inscription is dated in the 3rd year of *Rājēndra-Chōḷa* II. The introduction agrees with that of the inscriptions of his 2nd year (Nos. 64 to 66 above), but adds a reference to his queen, without mentioning her name.

TEXT.

1 ஸ்ரீ ஸ்ரீ [I*] திரு மனு¹⁰ விளங்கும் இருகுபடனைய [ய] தன் கொளும்
[வ]ளும்¹¹ [குணை]மெயனக்கெ[ன]ரவர்¹² வஞ்சனை கடனு வ[மி]ராகரத்து
குஞ்சரக்குழாம் பல வாரி அஞ்சலில் சக்கரகொட்டத்து தா[ர]ாவர[னை]த்-

¹ Regarding this designation see above, p. 117, note 10, and p. 118, note 4.

² The missing name is preserved in No. 57 above, text line 23 f.

³ This amount must have been due to the temple from some village, the name of which is lost at the end of line 9.

⁴ This product is wrong. It would be correct if, at the beginning of line 11, we read ஐந்தும்கொடுபத். தெழு மாவகாயை காணியினால், “five hundred and seventeen, one twentieth, one fortieth and one eightieth.”

⁵ On this measure see above, Vol. II. p. 42.

⁶ Regarding *rāṣi*, ‘an increment,’ see above, Vol. II. p. 149 and note 1.

⁷ See above, p. 8 and note 3.

⁸ No. 311 on the *Madras Survey Map* of the Conjeeveram tāluka.

⁹ See above, p. 49 and notes 6 and 7. ¹⁰ Read மனனி. ¹¹ Read வளும். ¹² Read கொளல்.

[தி]க்கு கீழத்திறை கொண்டருளி அருள்[ள்] உ[ந]த[ா]த்தானசரிரிஞ்சும்
கமலமனைய கீலமகடள்ளை மு[ன]ன[ி]ய[ி]க[ு]ந்[தி]த்தவன[ன்] ¹ திருமால் கெழலா-
மெடுத்தன்ன[ன்] யாது சனியா வ[ன]ிகயினிதெந்[தி]க[ு]த[ி]க[ு]ந்[தி] குடை ² கீழந்த-
ழின்புறந்[தி]ரு[தி] (|—)

2 கீகாதிபு ³ புதியுச்சைதொறு[ந்]டாத்தி ⁴ விரடிசியாகமும் மாளமுங்கருணையு[மு]ந்[தி]-
மைச்சுற்றமாகபிரியாது [ந்]கழச்சய[மு*]ய[ி]க[ு]ந்[தி] ⁵ விறந்திரு[ந்]ரு[தி] குலம[ணி]-
மகுடமுறை[ன*]மயில் சூடித்தன கழல தராகிவா சூட செங்கால [ந்]ரவ[ல] ⁶
. [ந்]டாத்தி ⁷ விசய[ி]ய[ி]க[ு]ந்[தி] புலனமுழுதுடையானொமெ
விறந்திரு[ந்]ரு[தி] ⁸ கொவிராஜகெசரி[வ*]நூரான உடையா பு[ந்]ரொஜுகிரசொழ-
லெவறகு ⁹ யாண்டி ந [ஆ]வது (|—) [ஜ]ய[ி]ய[ி]க[ு]ந்[தி] ரண்டசொழமண்டலத்து
செங்காட்டுக்கொட்டத்து (|—)

3 ¹⁰ மாக[ு]னூரகாட்டு லொமங்கல[ம]ரான ராஜ[ி]ய[ி]ய[ி]க[ு]ந்[தி] ¹¹ வெடமங்க[ு]வத்து ¹²
ம[ா]லாலைமொம் ¹³ எங்களு[ந்]ருசசித்தருகடத்தியு[வ]ராக் குடகூலத் சிலர-
லெவெ செயத [ப]ரிசா[வ]து [i] ¹⁴

TRANSLATION.

Hail! Prosperity ¹⁵ In the 3rd year (or the reign) of king
Rājakêsarivarman, *alias* the lord Śrī-Rājendra-Śōladêva, who was pleased to
take his seat on the throne of heroes together with (*his queen*), the mi-stress of the whole
world,— we, the great assembly of Sômaṅgalam, *alias* Rājasikhāmani-chaturvêdi-
mangalam, in Māganûr-nādu, (*a subdivision*) of Śēṅgattu-kōṭṭam, (*a district*) of
Jayaṅgonḍa-Śōḷa-maṇḍalam, drew up the following writing on stone, to last as long
as the moon, in favour of the lord of the holy Chitrakūṭa (*temple*) in our village.

No. 68.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 17 of 1893) is engraved on the north wall of the Pāṇḍava-Peru-
māl temple at Conjeeveram. The ancient name of the temple was Tiruppāḍagam
(I. 3), and it is mentioned under the name of Pāḍagam in the *Nāḷagiraprabandham*.

The date is the 5th year of the king, who is now styled Kulōttunga-Chōladêva
(I.), while in the inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77) he still
bears the name Rājendra-Chōladêva (II.).

The new inscription refers to his early victories at Śakkarakōṭṭam and Vayi-
rāgaram. ¹⁶ It then states that he vanquished the king of Kuntala, *i.e.* the Western
Chālukya king Vikramāditya VI., that he crowned himself as king of the country on the
banks of the Kāvêri, *i.e.* of the Chōla country, and that he decapitated an unnamed
Pāṇḍya king. An inscription of the 6th year of his reign ¹⁷ adds nothing new to these
statements.

¹ Read ஈனியை.

⁴ Read வீர.

⁷ Read திருநெல்வேலி.

⁸ Read தருவாறு.

² Read கீழி.

⁵ Read வீற்றி.

¹⁰ Read வகாடுவெட்டி.

³ Read திருமால்.

⁶ Restore நாவலுப்புவிதொறும்.

⁹ Read ராஜேந்திரசொழ.

¹² Read செங்குலா.

¹⁵ The remainder of line 3 and the following 3 lines mention several pieces of land which were assigned
to the temple for its various requirements. I consider it unnecessary to publish this portion of the inscription.

¹⁶ The historical introduction of this inscription is the same as in No. 64.

¹⁷ See page 132 above.

¹⁸ On the south wall of the Śīnāsānēvara shrine in the Ēkāmranātha temple at Conjeeveram (No. 1 of
1893). This inscription is much obliterated and is therefore left unpublished.

The subjoined inscription records that a merchant of Kāñchipuram provided the temple with a flower-garden and purchased from the villagers of Ōrirukkai some land for the benefit of the gardeners. I cannot find Ōrirukkai on the map; but it must be looked for near Uttiramēlūr¹ (l. 4) in the Madurāntakam tāluka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river Alichehiyāru and apparently the village of Śāttamaṅgalam. A village of this name² I find 8 miles east of Madurāntakam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [பு]கழ் சூழ்ன புணரி அகழ் சூழ்ன புலியில் [பெ]ரான்செமி-
யளவுடன் செமி நடாத்தி விளங்கு ஜயமடனே இளங்கொப்ப[ரு]வத்து சக்கரகொட்-
டத்து விக்கிரமத்தொழி[லா*]ல் புதுமணம் புணர்³ வன்களிற்றிட்டம்*⁴ வயி-
ராகரத்து வாரி அபிம்முனைக்கொணவரைசர் தகநயிரிய வாளுறை கழித்து
தொள் வலி காட்டி பொர்ப்பரி நட[ா]த்தி⁵ கீர்த்தியை நிறுத்தி வடதிசை வா-
கை சூழ்த்தென்றிசை[த்]தெமருகமலப்பூ[ம]கள்⁶ புதுமையும் பொன்நியாடை(யும்)
நன்னிலப்பாவையுடனமைபுகவிர்த்து⁷ ⁸ புதிதரு[திரு]மணிமரு-
- 2 முறைமை[யில்] சூடி தன்[சு]டியிர[ண்]டும் தடமுடியாக [டு]தாந்நிலவெ[ன்]டர்
[சூட]ப்பொ[ன்]நி மதுவாறு [பெ]ரு[க] கலி[ர]து வறப்ப செ[ங்]கொல் திசை-
தொறுஞ்செவ[ல] வெண்குடை இருசீலவள[ா]கமெ[ய்]ங்கணுநகரது திரு[வி]வெண்-
ணிலாத்தகழ ஒருநரி மெருவில் புலி விளையாட [ஆழ்]கடற்[நீ]வாசரத்து பூவந்
திசை வி[டு]த்த கல[ன்] சொ[ரி*] களிறு முறை கி[ந்]ப விளங்கிய தெந்வந-
ருகலை பருகலைத்துக்கிடப்ப [ந]ன்மணியாரமுந்நுப்புயத்தலங்கலும்⁹ தரு[து]
¹⁰ விரமு[க]ியாகமு[ய்] விளங்க பா[ர்]மிசை மெவ[ல]ர் வணங்க¹¹ விரவிலுறாவலத்து
புலநமுமுதடையாளொடும் [வீ]ற்றி-
- 3 குகருளிய [கெ]ர [ராஜகெ]லுறிவதூ[ர]ந உடையார் ஸ்ரீகுலொத்துங்க்சொழுவெவ-
[ற்]கு யாண்டு அஞ்சாவது [||வ:] ஜயங்கொண்டசொழமண்டலத்துக்காலியூர்க்கொ-
ட்டத்துக்காலியூர்நாட்டு ஓர்[ரு]க்கை ஊரொம் சிலாவெகை செய்து குடுத்த
பரிசாவது [*] எயிற்கொட்டத்தெயில்நாட்டு நகரங்குராஞ்சிபுரத்து¹² அருமொழிதெ-
வப்பெருகெருவில் வியாபாரி குமா[ர]ப்பெருவாணியன் தெவ[ன்] எயிஞ்சொடியாக
அருளாளராவன் திருப்பாடகத்தெழுக்கருளியிருக ஆழ்வா[து]க்குச்செய்த திருக-
னவநம் கொயிலில் திருப்புகக்குடையில்¹³
- 4 அரு[ள]ாளராவனென்தும் திருநகனவ[ன்]முழப்ப[ா]ர்க்குக்கொற்றுக்கும்¹⁴ புடவை
[மு]கலுக்கும் நிவநு[டு]சய்ய நாங்கள் இறையிழிச்சி எங்களு[ள்]¹⁵ விற்று-
க்குடுத்த [நி]லமாவது [*]¹⁶ கிழ்பாற்கெல்லை உ[த்]தி[ர]மெலுரார் வதிக்கு மெற்கு-
கென்பாற்கெல்லை அழிச்சியாற்றுக்கு வடக்கும் மெல்[பு]ரத்[டு]கல்லை [திரு]டுவ-
[ஃ*]காவாழ்வ[ா]துக்கு நாங்க[ள்] விற்ற நில[த்]தசும் சாத்தமங்கலமுடைய[ா]ன்
கடகன் செலவுக்கும் கிழக்கும் வடபாற்கெல்லை சாத்தமங்கலமுடையான் கடிச்சா-
ஞ்செலுக்குண்டிலுக்குத்தெற்கும். [*] இந்நான்கெல்லைபு-
- 5 [ள்]ராமகப்பட்ட உண்ணிலமொழிவின்திப்ப[தி]நறுசாண் [கெ]ர[லால்] குழியிரண்டாயர-
மு[ம்]¹⁷ விற்று இந்நிலத்துக்கு விலை[டு]பாருளியன் பக்கவ கொண்ட பெ[ர]ன்

¹ This is another form of Uttaramēlūr on page 3 above, note 6.

² No. 491 on the Madras Survey Map of the Madurāntakam tāluka.

³ Read புணர்ந்து.

⁴ Read நீட்டம்.

⁵ Read கீர்த்தி.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனிதத்திரு.

⁹ Other inscriptions add பொல்.

¹⁰ Read வீர.

¹¹ Read காஞ்சி.

¹² Read ககடயில்.

¹³ Read கொத்துக்குடம்.

¹⁴ Read னுரிவ்.

¹⁵ Read கிழ்.

¹⁶ Read கிரமம்.

[ம]துராககன் மாடையெய்ரொடாக் குடி நந்தல்லால் கிறை மீதுவொரு-
[*]முஞ்சு[ம்] அறக்கொண்டு இறைநி[வி] தெவதாநமாக்கி இந்நிலத்துக்கு வெ[வ]-
லிக்காசும¹ கீ[ர்]வி[லையு]ம் சிவ்விதை சொ[று]மாட்டுள[ளி]டு எப்ப[ப்]ரப்பட்ட-
தும் காட்ட[ப்]பொரு[தொ]மாவும் [*] இ[தி]வ[ம்]னைக்கறுக்கில் அதுத்த² கெ-
த்தால் [வக] செவ்[வ] ஆழ்வார் பூப்பணட[ர]த்தெ அளப்பொமாவும் [*]
[இ]நிலத்தகப்ப-

6 ட்ட கால்வாய் கிழக்குள்ளு நிலத்துக்கு [கீ]ர் பாய்ப்பெறு[வ]தாகவும் [*]
இப்பரிசு இசைது உயர்த்துவற்செல்ல [சு]லாலெனக செய்து குந்தெதாம் ஒ-
நி[ரு]கை ஊரொம் [*] இவர்கள் சொல்ல எழுகெந் இவ[தி]வ[ம்] வெள்ளாளந்
சாத்தம்வகலமுடை[ய]ந் வெளாந் கதி[வா]பத்தெ³ [*] இவை எந்நெழுத்து
[||உ||] பூப்பெறுவா[வ]கெந் ||உ||-

TRANSLATION.

(Line 1.) Hail! Prosperity! Having made the wheel of his (*authority*) to go as far as the golden circle (i.e. Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent (*ilanjô*), the brilliant goddess of victory at Śakkarakôṭṭam by deeds of valour and seized a herd of strong elephants at Vayirāgaram. (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the king of Kondaḷa (Kuntala), (*whose spear had*) a sharp point, lost his wealth. Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (i.e. Lakshmî) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṇṇi (Kāvêri), (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 2.) The sweet river Poṇṇi swelled, (*and*) the river (*of the sins*) of the Kali (*are*) dried up. (*His*) sceptre swayed over every region; the heavenly⁴ white light of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger'-banner fluttered unrivalled on the Mêru (*mountain*). (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands of the deep sea. The excellent head of the brilliant king of the South (i.e. the Pāndya) lay being pecked by kites. While his valour and liberality shone like (*his*) necklace of precious stones and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*), the mistress of the whole world.

(L. 3.) In the fifth year (*of the reign*) of this king Rājakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôladêva,— we, the inhabitants of Ôrirukkai in Kāliyûr-nāḍu, (*a subdivision*) of Kāliyûr-kôṭṭam,⁵ (*a district*) of Jayanṅṇḍa-Śôḷa-maṇḍalam, made and gave the following writing on stone:— Kumâra-Peruvāṇiyan⁶ Dêvaṇ Eriṇṇôḍi,

¹ Read தீர்.

² Read தீவ.

³ In modern Tamil this would be கபிலாயத்தானென்.

⁴ திருநிலம் is perhaps used in the sense of 'heaven,' as திருநாடு and the corresponding Telugu form *tirunāḍu*; see *Ep. Ind.* Vol. V. p. 73.

⁵ See above, p. 138, note 8.

⁶ This title means 'the great merchant of the heir-apparent.' Compare *Śīramēṇ-lôka-pperuñ-jētti*, *Ep. Ind.* Vol. IV p. 292 and note 6.

alias Arulâladâsan,¹ a merchant (*residing*) in the great street of Arumolidêva² at Kâñchipuram, a city in Eyil-nâdu, (*a subdivisiim*) of Eyirkôttam,³ had made for the god who is pleased to reside in the Tiruppâdagam (*temple*) a flower-garden, called the flower-garden of Arulâladâsan (*and situated*) on the outside of the temple. In order to provide for the cost (*mudal*) of the clothing of those who work (*in this garden*) and of (*their*) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (*is*) to the west of the road of the inhabitants of Uttiramêlûr; the southern boundary (*is*) to the north of the Alichchiyârû (*river*); the western boundary (*is*) to the east of the land which we have sold to (*the temple of*) Tiruve[h]kâvâl-vân⁴ and of the field of Śāttamaṅgalam-Udaiyân Kadugaṇ; and the northern boundary (*is*) to the south of the small field of Śāttamaṅgalam-Udaiyân Kadichchân. Having sold the two thousand *kuli*, (measured) by the rod of sixteen spans,⁵ enclosed in these four boundaries, not excluding the cultivated land, (*we*) received from him⁶ as purchase-money for this land eleven *kaḷañju* of gold, weighed by the true standard of the city (*kudinar-kal*) (and) equal (*in fineness*) to the *Mādurāntakaṇ-māḍai*.⁷ Having received (*this amount*) in full and having made (*the land*) a tax-free *dēxadāna*, we shall not be able to claim on this land *velikkāsu*,⁸ water-cess (*nir-vilai*), petty taxes,⁹ *sōrumāṭṭu*¹⁰ and any other (*tax*).

(L. 5.) We have to measure into the treasury of the temple the paddy which comes from the land harvested in *Āṇaikkazulku*, (a portion of?) this land. It shall be lawful to irrigate the land lying to the east (*of the land sold*), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of Ōrirukkai, made and gave (*this*) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, Śāttamaṅgalam-Udaiyân Vêlân Kayilâyatt[āṇ], a cultivator of this village, wrote (*this*). This is my writing. (*This is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

NO. 69.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 174 of 1894) is engraved on the wall of the strong-room of the Vêdagirîśvara temple at Tirukkalukkunram, a large village in the Chingleput district on the road from Chingleput to the port of Sadras.¹¹ This village is mentioned in Sundaramûrti's *Dēvāram* as Kalukkunram, 'the hill of the kites.' The ancient name of the temple was Mâlasthanā.¹² Tirukkalukkunram itself bore the surname Ulagaḷanda-Śôlapuram and belonged to Kalattûr-nâdu, a subdivision of the district of Kalattûr-kôttam. The names of this district and of its subdivision are derived from Kalattûr, a village on the south of Chingleput.¹³

¹ This name is derived from Arulâla-Perumâl, the name of the great Vishnu temple in Little Kâñchi. Compare *Ep. Ind.* Vol. III. pp. 71 and 118, Vol. IV. p. 145, and Vol. V. p. 72.

² See above, p. 8, note 3.

³ See above, Vol. II. p. 390.

⁴ According to the *Nâṭiyiraprabandhan*, Vēḥkâ was one of the Vishnu temples in Kâñchi. Besides, Vēḥkâ or Vēgavati is the name of a river which passes Conjeeveram and joins the Pâlârû near Villivalam; see above Vol. II. p. 345 and note 9.

⁵ See above, p. 106 and note 3, and p. 109.

⁶ Viz. from Arulâladâsan (L. 3).

⁷ On *kudinar-kal* and *Mādurāntakaṇ-māḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁸ The same term occurs in No. 57 above, text line 9.

⁹ *Sill irai* is the same as *sil-vari*, on which see above, p. 122, note 6.

¹⁰ With this obscure term compare *ēracichōṇu*, above, No. 24, text line 7, and No. 27, text line 8.

¹¹ See *Ep. Ind.* Vol. III. p. 276, and *Ind. Ant.* Vol. XXI. p. 343.

¹² See line 34 of the present inscription, and the four inscriptions quoted in the preceding note.

¹³ See *Ind. Ant.* Vol. XXI. p. 197, note 1.

The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of Kulōttunga I. (ll. 32 and 38). The historical introduction agrees on the whole with that of No. 68 as far as line 11. It then relates that Kulōttunga I. drove Vikkalan (*i.e.* Vikramāditya VI.) from Naṅgili (in the Kōlār district)¹ by way of Maṇalūr² to the Tuṅgabhadrā river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam, by which the dominions of Jayasinha III. seem to be meant.³ Having secured his frontiers in the north, he turned against the Pāṇdyas⁴ and subdued the south-western portion of the peninsula as far as the Gulf of Mannār, the Pōdiyal mountain (in the Tinnevely district), Cape Comorin, Kōttāru, the Sahya (*i.e.* the Western Ghāṭs) and Kuḍamalai-nādu (*i.e.* Malabar). From the statement that he “fixed the boundary of the Southern country” (l. 27), it may be concluded that he limited the territories of the Pāṇdyā king to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through Kōttāru, *etc.* An inscription of the 39th year of his reign at Chōlapuram, a portion of Kōttāru (No. 46 of 1896), actually mentions one of those military settlers.⁵

TEXT,

- 1 ஸ[ஸ்தி] ஸ்ரீ [||*] [பு*ழ் குழஞ்] பு[ணரி] அகழ் கு[ழ்*] ஸ புன்[யி]ம்பொன்னெ-
மிய[ளவும் தக நெம்]⁶ [வி]-
- 2 [ள]ங்கு சயமா[னை] இளங்கொப்பருவது சகரகொட்டத்தில் விக்கரமதெ[ர]⁷
- 3 [ர்]து மதவரை[ரி]ட்டம் வயி[ரா]கரது [வா]ரி அயிநுனைக்கொளவரைசர் த⁸
[ஞை] கழி[து]
- 4 தொழ்⁹ வலிகாட்டி[ப்பெ]ப[ர*]ர்ப்பரி நடாதிக்கீர்தியை¹⁰ நீறுதி வட[தினை]ச வாகை
குடிதெ[ன்றிசை]தெ[மு]ருகமல[ப்பூ]-
- 5 மகள் பொதுவை[மு]யும் பொன்றியாடை நன்னிலப்பாவை[ரி*] கரிமையுடைவீர்து¹¹ பு.
[னி]தருகரும[ணி]-
- 6 மகுட[ம்*] உரிமையி[ற்]குடித்தன்னடி [இ]ரண்டெட முடியாகதெ[த]ர[ன்*]னிலவெரை
சூட மு[ன]னை மதுவ[ர]து பெருக¹² க-
- 7 வியாறு வறுப்ப செ[ந்]கொலிவைப்புக்கி[த]ர[து]ச்செல்வ¹³ [டு]வண்[ரு]டை
- 8¹⁴ இருலிவளாகமெ[மங்கணு]கது [தி]ருமிழ் [டு]வண்[ணி]லாதிசுழ ஓ-
- 9 ருத[னி] மெருவிந்[பு]வி வி[ளைய]ர[ட] [வா]ர்கட[ல்]¹⁵ திவா[ர]து பூவ[ர்] த[ன]ற
விதக க[வ]-

¹ See above, Vol. II. p. 235, note 5.

² This place cannot be identified.

³ See above, Vol. II. p. 235, note 7, and p. 391, note 7.

⁴ Here (l. 22 f.), as in the Chidambaram inscription (*Ep. Ind.* Vol. V. p. 104) and in the *Kaliṅga-tu-Paraṇi* (xi. verse 69), ‘five Pāṇdyas’ are spoken of. Mr. Venkayya has drawn attention to the word Pañchavan, ‘one of the five,’ which is used in this inscription (l. 22) and in Tamil literature as a title of the Pāṇdyā kings, and concludes that “very often, if not always, there were five Pāṇdyā princes ruling at the same time” (*Ind. Ant.* Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pāṇḍava brothers, who were five in number.

⁵ L. 3 f. :—கொட்டாற்று தலைப்படை [காணி]விச்சாதரத்தது[த]ம்பில் படையலாத் தமிழன் மாணிககன் Compare *Ind. Ant.* Vol. XXIV. p. 254, note 28.

⁶ Read தன் தெமி நடப்ப.

⁷ Read தன் தளமிரிய வாளுறை.

⁸ Read புனிதத்தி ரு.

⁹ Read வாகை.

¹⁰ Read விக்கிரமத்தொழிலால் புதுமணம் புணர்ந்து.

¹¹ Read தொள்.

¹² Read கீர்த்தியை.

¹³ Read பெருக.

¹⁴ Read தொறுஞ்செல்வ.

¹⁵ Read தீவர.

- 10 [ஞ்]சொரி களிற்று [மு]றை நிற்ப [வி]லங்[ங்]ய [தென்]னவந் சருந்தலை [ப]நக-
[லை]கூட
- 11 தந் பொ[ன்]தக ந்புமதிடைகூட்டப்ப இ[ன்]னாட்[பி]ற்குலப்பி[ரை]ற பெ[ர]ங் நிற்ப[பி]ழை-
12 யெ[ன]னும் சொ[ல]வெ[ல]தர் கொடற்றில்[வது] ¹ தன் கை விலவெதர் கொடா
வ[ய்]சு-
13 லந் க[லெ]தர் [நங்கி]வி [து]டங்[ங்] மணலூர் நடுவெ[ன]துங்[ங்]பதனாயள- ²
14 வன[ன்] ³ வெங்களிற்று விட்ட மாந[மும்] கூ[றிய] வீ[ர]முங்கிடப்ப எறிய ம[லை].
[க]ளு-
15 [மு]துகு நெளிப்பவிழை நதிகளு[ம்*] [சுழன்று]டைந்தொட விழுந கட[லன்]- ⁴
16 [ரு]கலேவிரிதலமர குடக[ரை]ச[சு]ந்த[ரு]கை தாதையு[கா]னும் ப[ன்]ன[ா]-
17 [ளி]ட்ட பலபல [மு]துகும் பயப்பெ[தி]ர் ⁵ மாறிய ச[ய]ப்ப[ெ]பரு[க்]ரு[வ]ம்
[ப]ழியு[து] கு-
18 [டு]து புகழின செ[ல்]வியும் [வாள்]ரவிட்ட ⁶ [ம]ட[ரை]சய[ரீ]ட்டமுமிளா[து] ⁷
குடுக வெங்-
19 [க]ரி நிரையு[ம்*] கங்கமண்டலமும் ச[ங்கண]வ[ம]ன்னும் பாணி இரண்டி[ம்*]
ஒருவிசை-
20 [கை]க[ெ]காண்டணடிய புகழொடு பா[ன்]டிமண்டல[மும்] கொ[ள்]ளதிரு[வ]ள-
21 தடைது ⁸ பொறிகரிதலங்க[ளும்] ⁹ தந்[ர]வாரியும் உடைச்சாய் வடகடல் தெ-
22 ன்கடல் மெ[ங்] (கடல்) வ[ன]து பொல் [தந்] பெ[ரு]ஞ்செனை[ரைய]மெ[ய]விப்பஞ்சவ-
23 [ரை]வரும் பொருத பொரு[க்]ளதஞ்சி வெ[ரு] க[ளி]டுதாடி ¹⁰ அரணைப்ப[பு]க
¹¹ காடிறது[ரை]-
24 [ட]து னா[ட]ப்படு[து] மற்ற[வ]ர்தம்மை வநசார் திரியும் கொற்ற ¹² வெ[ஞ்]-
சாமெற்றி
25 கொற்றவெ[ஜ]ப[ஜ]ய[வ]ஹ[ம்] தி[சை]தொறு[தி]று[தி] மு[தி]ந் சலா[பமு]ம்
26 முதமிழ்ப்பொதியினில் ¹³ [சக]வ[ன்கரி] முகன்னி . யாவகை-
27 கொண்ட[ரு*][ளி] தென்னாடலை ¹⁴ காட்டி ¹⁵ கடல்ம[லையாடு]ள சா[வெ]றெலலா-
கை [வி]-
28 சு[ம்]பெ[ற] மா[வெ]றிய [தந்] ¹⁶ வரு[ந்]க[சு]ந[வரை] குறு[கலர்] ¹⁷ கொட்ட[ர]-
றுட்ப்பட நெறி-
29 தொறுநிலைகளிட்டரு[ளி] திறல் கொள் ச[ங்காசந]து இருசருளி பொங்-
கொள்-
30 [ய]ர[மு]ம் திருப்பய[சு]லங்கலும் [பொல்] வீரமு[ம்] தியாகமு[ம்] விளங்க ப[ர]ர-
31 மிசை மெவல[ர்] [வண]ங்க ¹⁸ விற்றிருகருள்[ய] [கா]விராஜகேசரி[வந்]ராக
சகா[வ]த்தி-

¹ Read கொடிற்றல்வது.² Read பத்திரை.³ The Tanjore inscription (above, Vol. II. No. 58) reads வம் வெங்கணும் (read எங்கணும் பட்ட வெங்களிறும் விட்ட தந் ம[ர]ன).⁴ Read கடல்க.⁵ Read பயந்தெதர்.⁶ Other inscriptions read வாளாரொண்கண்.⁷ Read மீளாது.⁸ Other inscriptions insert வெள்ளவருபரித்தாங்கலும் or corruptions of it.⁹ No. 73 reads [பெ]பரு[க்]ரிக்கலங் [க]ருந்.¹⁰ Read டெனித்தொடி.¹¹ Read காடற.¹² Read பொருந்.¹³ Read பொதியிலும் மத்தவெங்கரி படம் மையச்சையமுங்கண் ஸ்யுங்கை.¹⁴ Read தென்னாட்டலை.¹⁵ Read குடமலை.¹⁶ This is probably a corruption of வருதவி.¹⁷ Other inscriptions insert குலை.¹⁸ Read வீற்றி.

- 32 [க]ள் ஸ்ரீகுலோத்து[ங்]சொ[ழ]வெவற்கு [யாண்டு ய]ச ஆவது ஜயங்கொ-
 33 ண்டொ[ராம]ம[ண்டல]துக[ன]தூர்க்கொ[ட்டது கனதூர்காட்டு த[ன்] கூற்று
 வெவதாந[கிருக]மு-
 34 கு[ன்]மமாந ¹ உலகனக்சொ[ழமு]து ² ஸ்ரீமூலவநமுடையதேவா[வெவற்கு ³ ஜாயமா-
 னட்டு செவூர[ந]
 35 சொ[ழ]கொளநல்லூர்[ருகு . . . ப்பள்ளி செவ்வன் பழுமடையனா குலோத்து-
 ங்கசொழ[ப்]பெரி]-
 36 யரயந் வைத திருந[க]ர[விள]கு க ஜன்றி[ருகு அருமொழிதெவதுழகால் நிச-
 தமுழகு செய்கு]
 37 விட்ட சா[வா மூ]வாப்பெர[ாடு கொண்ணாறு [*] இவை சகராத்திவனாய்
 செலு[த்து]வ[ரன்] அடி எந் [த]-
 38 லே மெளரி [*] இது [வநாடு]ஹவாராகெசு [*] மெற்படியான் [ய]ாண்டு
 யடு ஆவது [வை]வ[த்]
 39 திருநகாவிளகு . . . ட⁴ [ஆடு] தொண்ணாறும் சாவா [மூ]வ[ர]ப்பெ-
 ராடு [*] இவை[வ]ப் பநாடு[ஹவாராகெசு [*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mēru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of victory at Śakkarakōṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirāgaram.

(L. 3.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the army of the king of Kondaḷa, (*whose spear had*) a sharp point, retreated.

(L. 4.) Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Ponnī, (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the earth bore his two feet (*on their heads*) as a large crown.

(L. 6.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 7.) (*His*) sceptre swayed over every (*quarter of*) this continent of the nāval (tree); the white light of the sacred shadow of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger (*-banner*) fluttered unrivalled on the Mēru (*mountain*).

(L. 9.) (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands whose girdle is the sea.

(L. 10.) The excellent head of the refractory king of the South (*i.e.* the Pāṇḍya) lay outside his (*viz.* Kulōttunga's) beautiful city, being pecked by kites.

¹ The ண of உலகனக is engraved below the line.

² Read ஸ்ரீமூலவந.

³ Read ஜாயமா. The ா is added in order to mark the length of the preceding vowel ஓ; compare above, p. 16, note 2. The ய is engraved below the line.

Read க கு விட்ட.

(L. 11.) Not only did the speech (of Vikkalan):—"After this day a permanent blemish (*will attach to* Kulôttuṅga), as to the crescent¹ (*which is the origin*) of (*his*) family,"²—turn out wrong, but the bow (*in*) the hand of Vikkalan was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads—with Maṇalûr in the middle—to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very seas into which (*he*) plunged became troubled and agitated.

(L. 16.) (*The Chôla king*) seized simultaneously the two countries (*pāṇi*) called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (*on* Vikkalan), and the great goddess of victory, who changed to the opposite (*side*) and caused (Vikkalan) himself and (*his*) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

(L. 20.) Having resolved in (*his*) royal mind to conquer also the Pāṇḍi-maṇḍalam (*i.e.* the Pāṇḍya country) with great fame, (*he*) despatched his great army,—which possessed [excellent horses (*resembling*) the waves of the sea], war-elephants (*resembling*) ships, and troops (*resembling*) water,—as though the Northern ocean was overflowing the Southern ocean.

(L. 22.) (*He*) completely destroyed the forest which the five Pañchavas (*i.e.* Pāṇḍyas) had entered as refuge, when they were routed on a battlefield where (*he*) fought (*with them*), and fled cowering with fear.

(L. 24.) (*He*) subdued (*their*) country, drove them into hot jungles (*in*) hills where woodmen roamed about, and planted pillars of victory in every region.

(L. 25.) (*He*) was pleased to seize the pearl fisheries,³ the Podiyil (*mountain*) where the three kinds of Tamil (*flourished*),⁴ [the (*very*) centre of the (*mountain*) Śaiyam⁵] where furious rutting elephants were captured, and Kanni,⁶ and fixed the boundaries of the Southern (*i.e.* Pāṇḍya) country.

(L. 27.) While all the heroes⁷ in the Western hill-country (Kuḍamalai-nāḍu)⁸ ascended voluntarily to heaven, (*he*) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (*that which passed*) Kôttāru,⁹ in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

¹ The spot in the moon is alluded to.

² The Eastern Chālukya family, from which Kulôttuṅga I. was descended in the male line, claimed the Moon as its ancestor.

³ This refers to the coast of the Gulf of Maṇṇār.

⁴ See above, Vol. II. p. 236, notes 1 and 2.

⁵ This is the Tamil form of *Sahya*, the Sanskrit name of the Western Ghāts.

⁶ See above, Vol. II. p. 236, note 3.

⁷ In Malayālam, *chāvēṛ* (Tamil *śāvēṛu*) means 'one who has elected to die, *moriturus*.' Interesting details about the *Chāvēṛs* are found in Mr. Logan's *Malabar*, Vol. I. pp. 162 to 169.

⁸ This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayālam or Malabar.

⁹ This is the well known town near Cape Comorin; see *Ep. Ind.* Vol. V. p. 104, note 3.

(L. 29.) (*He*) was pleased to be seated (*on it*) while (*his*) valour and liberality shone like (*his*) necklace of great splendour and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 31.) In the [1]th year (*of the reign*) of this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttunga-Śôladêva, 1—one—perpetual lamp was given to Mahâdêva, the lord of the Śrî-Mûlâsthâna (*temple*) at Tirukkalukkuṇṇam, *alias* Ulagaḷanda-Śôlapuram, a *dêvadânu* in its own circle (*kûru*)¹ in Kaḷattûr-nâdu, (*a subdivision*) of Kaḷattûr-kôttam, (*a district*) of Jayaṅgonḍa-Śôla-maṇḍalam, by . . . ppalli Śelvaṇ Paḷumadaiyaṇ, *alias* Kulôttunga-Śôla-periyarayaṇ, who resided at Śêvûr,² *alias* Śôlakêraḷanallûr, in Ôymânâdu.³

(L. 36.) In order (*to supply*) to (*this lamp*) one *ulakku* of ghee per day, (*measured*) by the *Arumolîdêvaṇ-ulakku*,⁴ (*he*) granted ninety full-grown ewes, which must neither die nor grow old.⁵

(L. 37.) The feet of him who will continue this (*grant*) as long as the moon and the sun exist, shall be on my head. This (*is placed under*) the protection of all *Mâhêśvaras*.

(L. 38.) In the 15th year (*of the king's reign*) the above-mentioned person (*also*) granted ninety full-grown ewes, which must neither die nor grow old, for 1 (*other*) perpetual lamp which (*he*) had given. This (*is placed under*) the protection of all *Mâhêśvaras*.

NO. 70.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 62 of 1892) is engraved on the east wall of the third *prâkâra* of the Raṅganâtha temple⁶ on the island of Śrîrangam near Trichinopoly. It mentions Śrîrangam as Tiruvaraṅgam (l. 16) and the temple as Tiruvaraṅgadêvar (l. 10).

The date is the 18th year of the reign of Kulôttunga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years.⁷ The inscription records that a certain Kâlingarâyar granted to the temple 6½ *kâṣu* with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya,⁸ the subjoined inscription fixes the time before which two of the twelve Vaishṇava Âlvârs, who were the authors of the *Nâḷyîraprabandham*, must have lived. For, (1) it refers to the recital of the text beginning with *Têṭṭarundîral* (l. 13), which is the 2nd chapter of the sacred hymns of Kulaśêkhara; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaishṇava saint Śaṭthagôpa or Nammâlvâr was already at that time well known and highly venerated.⁹ As noticed before, his work, the *Tiruvâymoli*, is presupposed already in an inscription of Râjarâja I.¹⁰ These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Âlvârs in the 12th or 13th century.¹¹

¹ See p. 3 above, note 7.

² In accordance with the next following note, this must be Chêvûr near Tiṇḍivaṇam; see Mr. Sewell's *Lists of Antiquities*, Vol. I p. 207.

³ According to the inscriptions of the Tintriṇiśvara temple at Tiṇḍivaṇam, this place belonged to Ôymânâdu.

⁴ See above, p. 8, note 3.

⁵ See above, Vol. II. p. 375, note 3.

⁶ Regarding a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 344; *Ep. Ind.* Vol. III. pp. 7 and 117, and Vol. IV. p. 148.

⁷ See below, p. 151, note 1.

⁸ See above, Vol. II. p. 252, note 7. ⁹ See below, p. 151, notes 3, 5 and 6.

¹⁰ See page 2 above.

¹¹ *Comparative Grammar*, p. 143 of the Introduction.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] பு[]ம் சூழ்ந புணரி [அ]கம் சூழ்ந்த [பு]¹ . . . [வெ]ர[ான்]-
கே[]ப[]ளவுக[] நெமி நடப்ப வி[]ங்கு ஜயமக[] இளங்கொப்பருவத்து ச[]-
கரகொட்டத்து வி[]க[]மத்தொ[]லால் புதுமணம் புணர்[]*து² ம[]துவ[]-
[]ட்டம் வயிர[]க[]து வாரி அயி[]மு[]னைக்கொ[]ந்தளவரசர் தந் தளமி[]ய
வ[]ர[]ஞறை கழித்துத்தொள் வளி காட்டி[]ப்பொ[]ர்ப்பரி நடாத்திக்கி[]ர்த்து[]கியை³
- 2 [நி]றுத்தி வடநீசை வாகை சூடித்தெ⁴ ம[]ருக[]ம[]வ[]ப்பூமகன் பொரு-
மையும் பொங்கியாடை ந[]ன்[]லப்பாவை தன்மையுத்தவிர வந்து⁵ புநித்திருமணி-
மரு -ம் உ[]ரிமைபிற்குடித்த[]ந்[]டி இரண்டும் தடமுடியாகத்தொந்நிலவெந்தர்
[சூ]ட முந்னை [ம]துவ[]ர[]து பெருக கலியா-
- 3 ஸு வறு[]ப்ப[]ச்செங்கொல் திசை[]கா[]மு[]ஞ்⁶ [கு]டை [இ]ரு[]நி[]வ-
வளாகம் எங்கன[]க[]ராது திருநீழல் வெ[]ண்ணிலாத்திகழ ஒருநி மெருவி[]புவி
வி[]ளை[]யா[]ட[]⁷ வராகடற்றிவாசுத்துப்பூபாலர் திடுமெ விடுத[]க கலஞ்சொரி
கள[]று முறை நி[]ற்ப[] விலங்க[]ய தெ[]ந[]வ[]ந் கரு[]க[]லை பரு[]க[]லை-
- 4 தக்கடத்தந் பொந்[]கா[] புறத்திடை[]க[]க[]டப்ப இந்⁸ . . . [ந]கு[]வ[]ப[]பிறை
பொல் நி[]ற்ப[]க[]மு[]யெந்துஞ்சொல்லெதிர் கொடிற்றல்லது தந் கை வில்லெதிர்
கொடா விக்கலந் தாநங்கி [து]டங்கி ம[]ண[]லூர் நடுவெ[]ரத்துங்கபத்திகா-
[ய]ர[]வ[]ந்தூ[]த்தி வெங்கனும்⁹
- 5 பட்ட வெங்கனிலும் விட்ட[] தந் மா[]ந[]மு[]க[]ந்¹⁰ வி[]மு[]க[]ட[]ப்ப[] எ[]றி[]க
ம[]க[]க[]மு[]துகு நெ[]ளி[]ப்ப இழி[]க நதி[]க[]ளு¹¹ . . . ந்[]றுடைந்தொட வி[]ழந்த
கடல்களுந்தலவி[]த்தலமா[]க[]துடகிசைத்த[]ந்[]ரா[]ளு[]க[]து தா[]ம[] த[]னையும் பந்-
கா[]ட்ட ப[]ல[]பல மு[]து[]கு ப[]ய[]த்தெ[]தி[]ர் மா[]ற¹² ஜ-
- 6 யப்பெருத்திருவும் [ப]ழிபுகது குடுத்த புகழிச் செவ்வியும் வாளாரொ[]ண்[]க[]ண்
மட[]*ய[]யிட்டமு[]மி[]ளாது¹³ விட்ட வெங்க[]ரி நீரையும் கங்கமண்டலமும்
சங்கணமொதும் பாணி இரண்டும் ஒரு[]விசை[]க்கை[]க்[]கொணடிண்டிய¹⁴ புகழொடு
பா¹⁵ [வெ]காள்ளத்திருவு-
- 7 ள்ளத்தடைத்து வெள்ள[]ருபரித்தரங்கனும்¹⁶ பொரு . . . க்[]சுலங்க . . தனீ[]-
வாரியும் உடைத்தாப் வது வடகடல் தெக்கடல் பட[]ர்[]வது பொலத்தந் பெரு-
ஞ்செனை எவிப்பஞ்சவர் ஐய்வரும் [பெ]ர[]ருத மோயங்களத்தஞ்சி வெரு ரொளித்-
தெ¹⁷ த்து-
- 8 டைத்து¹⁸ நாநடிப்ப[]த்து மற்றவர்தம்மை வநசரர் திரியும் பொத்[]*ற [வெ]-
ஞ்சுமெற்றிகொற்றவிஜெயவ[]ப்ப[]ம் கிசைதொ¹⁹ . . . த்தி முத்த[]ந்
சலாபமுமுத்தமிட்பொகிரிலுமத்தவெ[]க[]ரி ப[]டு[]மைய்யச்சயமுங்கந்[]ய[]வகை[]-
கொ[]ண்
- 9²⁰ கடலமலை[]ர[]ட்ட[]ந்[]ன சாவெறெ[]ல[]லாம் தநி [வி]கம்ப[]ற மா[]வெறிய [த]ந்
²¹ வருக[]றி[]ற[]வ[]க[]ரா . . . கலர்²² கு[]லமக்கொட்டாதுட்பட நெ[]றி[]தொ[]று-

¹ Read புலியில்.² Read கிர்த்தியை.³ Read புனிதத்திரு.⁴ Read கடற்றிவா.⁵ Read எங்கனும்.⁶ Read களும் சடன்று.⁷ Read பிட்டமுமிளாது.⁸ Read பாண்டமண்டலமும்.⁹ Read நெளித்தொடி அரணைப்புக்க காடற.¹⁰ Read திசைதொறுத்தி.¹¹ Read வஞ்சிவித்தலை.¹² Read மதவரை.¹³ Read தென்கிசைத்தெரு.¹⁴ Read தொறுச்செல்ல வெண்குடை.¹⁵ Read நுதான் பிற.¹⁶ Read கீர.¹⁷ Read மரதிய.¹⁸ Read மணடிய.¹⁹ Read தரங்கமும் பொருகரிகலங்களும்.²⁰ Read டாடி.²¹ Read குடமலை.²² Read குறுகலர்.

[ந்]லை[ன்]ட்டரு[ன்]த்தி[தி]றை கொள் [வி]ரஸி[ஹா]வ[ஸ]தேநிய விட்டருளிப்-
பொதுகொ[ன்]யாரமுக்[ரு]ப[பு]ய[த]ரகக்[ரு]ம¹ பொலிய [வி]ரமு[த்யா]மும்
[வி]நங்கப்பாரமிசை மெவலர் வ . . . க² [வி]ந்[ரி]ரு[கரு]ள்[ய]

10 கொனராஜகெஸ³பம்மராக [வ]கரவத்தி[தி]ன் ஸ்ரீகொலொத்தவகசொ[மு]தெவற்கு
யா[ண்]⁴ கட்டாவது [வ] ஆழ்வார் [தி]ருவரங்கதெவர்க்கு ஸ்ரீகாரி-
யஞ்செய்நிற அதி[க]ரிக்க நிகு[த]ராஜர் எவல் படியும் ஸ்ரீவ[ய]ஷ்வ[வ*]வாரியம்
[தி]ருவெழு[தி]நாடுவா[ரு]ம வடமதுரப்பிறகாநம்பியும் இராயூரா[ளி]ந்[ம்]டியும்
. . . [ர்] காராய[ண]நம்⁵-

11 யும் பெரும்[ப]ற்றப்புகிழர் ஸ்ரீசடகொபலாரும் மார்க்கமங்கலத்து⁶ ஆர்[து]ல[வாரண]-
நம்பியும் ஸ்ரீ[ப]ண்டாரவாரியம் ஆரிதந் குருகைகாவலர் ஆராவமுதம் ஆர்[தி]ந்
[தி]ருவாய்க்குலமுடையார்⁷ சிராகவத[ம்] ஆ[ரி]தந் கெசவ[ந்] தி[தி]இள[ரு]நிக-
மும் பாரதாயந் கெசவந் அந்[வ]ரியாத[ம்] பாரதாயந் திருவ[ரு]ங்காராயண-

12 க் ஸ்ரீ[சு]ஷ்டும்⁸ பாரிதந்⁹ [ஆ]ராவ[மு]து¹⁰ சிராமதம் ஸ்ரீலெக்கணக்[ரு] அரயந்
அம்பல ராற்றுவப்பிரியதும் ஸ்ரீவயிஷ்வக்கணக்[ரு] திருவெவ்-
கடவந் சொமநாந [ப]திநெட்டுநாடுகிழவதும் உள்ளிட்ட ஆழ்வ[ம்] . . .¹¹ நமிக-
னொம் [அ]ர[ய]ந் [மரு]வ[வ]ரஹநாந காரிங்கராயர்க்கு நாகுள் ஸம்ம[தி]த்து-
த்திட்டுக்கு . . .¹² பரி[ச]ரவது [ப]

13 [அ]ப[தி]கை [தெ]த்திருநா[ள]லும் பங்கு[ந்]த்தி[தி]ருநா[ள]லும் [தி]ர்த்தம் பிர[ஸ]ர-
தித்தரு[ளி]ந [அ]ந்[ம்]ரா [தி]ருப்ப[தி]ருக்கிழ¹³ எழுந்தருள் இருந்து தெட்டரு-
ஜிவ் கெட்ட[ரு]ள[ம்] [தெ]பாது [இ]ற்றை நாளால் திருநாள் ஒன்றுக்கு அமுதி
செய்தருளும் அப்பமுது நாம[தி]ரு வெண்ண[டு]ம் பழவரிசி பதக்கும் பருப்பு
முதூழியும் நெய் முந்நாழியு[ம்] சர்க-

14 ஸ்ரீ நூற்ற[ப]பலமும மிளகு முழாக்கும் சி[ர]கம்¹⁴ உழ[ர]கும் உப்பு முழா-
கும் வாழை[ப]பழம் [ஐ]ம்பதம் தெங்காய் ஐஞ்சம் இளகிரமுது¹⁵ பத்தம்
அடைகாயமுது நூற்றிருபதம் கற்பூரதபிலம்¹⁶ ஒருசெவடனாயும் தெரிஇ[ஸ்]ப-
பற்று ப[தி]ரண்[ம்] கற்பூ[ர]ம் இரண்[டு] மஞ்சாடியும் அப்பமுதுக்கு மாவி-
டிப்பார்க்குசிரட்டுவார்.¹⁷

15 க்ரும் விற்றகி[டு]வார்க்கும் அப்பமுது க[டு]வா[ர]க்கும்¹⁸ கு . [க]வத்துக்கும் உள்-
ளிட்ட மற்றும் வெண்ணெய்நலையிற்றககு¹⁹ . . . சீராதி[தி]தவல் செல்ல இவர்
ஒடுக்கி காக ஆறெ கால் [ப] இக்காக ஆறெ காலுங்கொண்டு பொலிசைபால்
இரண்[டு] திருநா[ள]லும் இப்படியெய் சீராதித்தவல் அமுதி செய்[தி]க்க-
கடவொடாக-

16 வம் [ப] இப்படி கல் வெட்டி[வி]த்துக்கொள்ளப்பெ [வ]ம் [ப]
இப்படி இ[ச]சு²⁰ ஸம்மாதத்தி[தி]டுக்குத்தெ[தி]ரம் [ஆ]ழ்வார் கம்மிகனொம்
[ப] இது சீராதிதவல் [தெ]ச[வ]த்து[தி]க்க [க]டபொமா[ர]நாம்²¹ திருவா-
கத்[தி] மஹாஸ[டு]யொம் [ப] இது ஸ்ரீவயிஷ்வா[டு]கெது [—]

¹ Read தலக்கலம்.

² Read யாண்டு பதினெட்டாவது.

³ Read சி.

⁴ This is perhaps a mistake for ஆரிதந் or ஹாரிதந்.

⁵ Read ஆழ்வார் கணம்.

⁶ Read சி.

⁷ Read தீரமுது.

⁸ Read தீரட்டு.

⁹ Read க்குஞ்சுந்திரா.

¹⁰ Read கடல்வாமாடு.

¹¹ Read வணக்க.

¹² An erased τ seems to stand after ஆரி.

¹³ A few indistinct letters are here entered below the line.

¹⁴ Read திட்டுக்குத்த.

¹⁵ Read சீரகம்.

¹⁶ Read தயிலம்.

¹⁷ Read குசக்கல.

¹⁸ Read ஸம்மத்திட்டு.

TRANSLATION.

(Line 10.) In the [eighteenth] year (of the reign) of king Râjakêsarivarman, *alias* the emperor Śrī-Kulôttuṅga-Śôladêva, who *etc.*¹— by order of the magistrate (*adhikârin*) Nisha[dha]râjar, the manager of the temple of the god Tiruvaraṅgadêvar, the following was agreed on and given in writing to Arayan [Garu]da[v]âhaṇ, *alias* Kâlingarâyar, by us, the *Pūjâris* (*kaṇṇi*) of the god, such as (1) the members of the committee² of the *Śrī-Vaiṣṇavas*: Tiruveḷu[di]nâdu-Dâsar,³ Vaḍamadurappiṇan-dâ[n]-⁴Nambi, Irâyûrâ[li]-Nambi, r Nârâyana-Nambi, Śrīśaḍa-gôpa-Dâsar⁵ of Perum[pa]ṇṇappuliyûr, and Arikulavâraṇa-Nambi of Mârkkamaṅgalam; (2) the members of the committee of the temple treasury: Kurugaikâvalaṇ⁶ Ârâvamudu of the Hârita (*gôtra*), Tiruvâykkulam-Uḍaiyân⁷ Śrîrâghavaṇ of the Hârita (*gôtra*), Kêśuvaṇ (Kêśava) [Ta]ni-Iḷa[n]jîṅgam of the Hârita (*gôtra*), Kêśuvaṇ Arivariyân of the Bhâradvâja (*gôtra*), [Tiru]va[raṇ]ga-Nârâyanaṇ Śrîkrishṇaṇ of the Bhâradvâja (*gôtra*), and Ârâvamudu Śrîrâmaṇ of the [H]ârita (*gôtra*); (3) the accountants of the assembly: Arayan Ambala and âṇṇuvap-piriyaṇ; and (4) the accountant of the *Śrī-Vaiṣṇavas*: Tiruvēṅgadavaṇ⁸ Sômaṇ, *alias* Padinettunâdu-Kilavaṇ.⁹

(L. 13.) During the car festival in (the month of) *Appigai* (Aippaṣi) and during the festival in *Paṇṇūni* (Paṅguṇi), on the night of that day on which the bathing-water (of the idol) is distributed, at the time when (the idol) has been placed under the sacred *puṇṇai* (tree) and is listening to (the recital of the hymn) *Tēṭṭarundīḷal*, (the following requirements have to be supplied) on this day of either festival:— For one hundred cakes to be offered (to the god) are required one *padukku* of old rice, three *nāḷi* of pulse (*paruppu*), three *nāḷi* of ghee, one hundred *palam* of sugar, three *ulāḷku* of pepper, one *ulāḷku* of cumin, three *ulāḷku* of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty areca-nuts, one *śevīdu* and a half of camphor-oil, twelve bundles of *teri*¹⁰ leaves, and two *maṇṇiḍi* of camphor. (For all this), for those who pound (the rice into) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he¹¹ deposited six and a quarter *kāṣu*, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter *kāṣu*, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun

¹ The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 15th year (above, Vol. II. No. 58).

² *Vāriyam* is probably connected with *vāra*, on which see Professor Kielhorn's remarks in *Ep. Ind.* Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.

³ This person was named after the Vaiṣṇava saint Śaṭhaḡôpa, who, according to the *Nāṭayiraprabandham*, came from Tiruvalūdi-nāḍu.

⁴ *I.e.* 'he who was born in the northern Mathurâ,' viz. Kṛishṇa.

⁵ See note 3 above.

⁶ *I.e.* 'the protector of Kurugai.' The saint Śaṭhaḡôpa was the son of Kâri, the *adhikârin* of the city of Kurugai.

⁷ This title is perhaps derived from Tiruvâykkulam, one of the names of the Râjagôpâla-Perumâl temple at Maṇimaṅgalam; see p. 49 above, and *Ep. Ind.* Vol. V. p. 72.

⁸ This person was called after the god of Tirupati.

⁹ *I.e.* 'the chief of eighteen districts.'

¹⁰ This word is not found in the dictionary. Probably betel-leaves are meant.

¹¹ This refers to Kâlingarâyar l. 12).

shall exist. Thus [it should be] caused to be engraved on stone. Having agreed thus, we, the *Pūjiris* of the god, gave a written agreement.

(L. 16.) We, the great assembly of Tiruvaraṅgam, shall be bound to continue this as long as the moon and the sun exist. This (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 71.—INSCRIPTION AT KILAPPALUVUR.

This inscription (No. 105 of 1895) is engraved on the west wall of the second *prākāra* of the Vataṁūlēśvara temple at Kilappaluvūr in the Uḍaiyārpālaiyam taluka of the Trichinopoly district.¹ This village is mentioned under the name of Paluvūr in Tiruñāṇa-sambandar's *Dēvāram*. The subjoined inscription calls it both Śirupaluvūr (ll. 18, 23, 25) and simply Paluvūr (ll. 26, 27). It belonged to Kuṇṇa-kūṇṇam, a subdivision of the district of Uttoṅgatoṅga-vaṇaṇḍu (l. 18). According to other inscriptions at Kilappaluvūr, the name of the Śiva temple was Tiruvālanduṅai-Mahādēva, in which *ūl*, 'the banyan,' is the Tamil equivalent of *vaṭa*, the first member of Vataṁūlēśvara, the Sanskrit designation of the temple. A Vishṇu temple at the same village, which was named Vira-Śōḷa-Viṇṇagar, is mentioned in line 28 of the subjoined inscription.

The date is the 20th year of the reign of Kulōttuṅga I., when the assembly of Śirupaluvūr sold one twentieth *veli* of land for one *kāṣu* to the mother of a certain Virudarājabhayaṁkara-Vāṇakōvaraiyar. This may have been the chief of Vāṇakōppāḍi, a district which is mentioned in an inscription at Tirukkōvalūr (No. 126 of 1900). That he received his title from Kulōttuṅga I., follows from the first portion of his name, Virudarājabhayaṁkara, which, according to the *Kaliṅgattu-Paranī* (x. verse 25), was a surname of Kulōttuṅga I. Another derivative of the same surname is the district of Virudarājabhayaṁkara-vaṇaṇḍu; Gaṅgaikōṇḍachōlapuram and Tirumudukuṇṇam (*i.e.* Vṛiddhāchalam in the South Arcot district) belonged to Mēṅkā-nāḍu, a subdivision of this district.² A Telugu inscription of Kulōttuṅga I. mentions Manni-nāṇḍu as another subdivision of the same district.³

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!]* புகழ் குழை பு[ண]ரி அசழ் கு[ழ்]*[த] பு[ன்][ம்]ல் பொந்-
நெரியளவும தந் நெமி நட(ர)[ப்]ப ன்[னங்]கு டெ[டி]யமக[ளை] இனங்கொப்பரு-
வத்[து]ச்சக்க-
- 2 ரகொட்டத்து விக்நிர[ம்]த்தொழிலால் பு[து]ம[ண]ம் புணர்ந்து ³மதுவ[ரை]யிட்-
டம் வயிராகரத்[து] வ[ரி] அ[மி]து[ந்]த[க்]கொ[ந்]த[ன]வ[ரை]ச[ர்] த[ந்] தளமி-
ரிய வாருறை கழி[த்]-
- 3 துத்தொள் வலி காட்டிப்பொர்ப்பரி நடாத்தி ⁵கிர்த்தியை நிறுத்தி வட[தி]சு
வ[ரை]கை குடி தெந்தக[ச] தெமருகமவப்பூம[கன்] பொ[து]மையும் பொந்-
ய[ன]ட(யும்)
- 4 நன்னிலப்பாலை த[நி]த[ய]யும் தவர வது ⁶புதித்த[ரும]ணிமகுடம் [உ]ரிமையிற்ச-
குடி தன்னடி இரண்டு தடமுடியாகத்தொந்நிலவெசர் குட [மு][ன்]*[னை] மதுவ-
- 5 து⁷ பெருங்கு[லியாறு] [வ]துப்ப செநகொல் திசைதொலும் செவ்வ வெண்கு[டை]
⁸இருநிலவனாகம்மெங்கனூந்தனது திருநிலம் (வெண்குடை) வெ[ண்ணி]வா[த்]தி-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 265

² *En. Ind.* Vol. VI, p. 223.

³ Read மதுவாறு டெருக கலியாறு.

⁴ Read மதவனா.

⁵ See No. 78 of 1892 and No. 137 of 1900.

⁶ Read கிர்த்தி.

⁷ Read புதித்ததிரு.

⁸ Read வனாக.

- 6 கழ [ஓரு]தரி மெருவிற்புலி [வி]ளையாட வார்கடல் தீவா[கு]ரத்து பூபாவர்
நிறை விடுத்த கலஞ்சொரி அஞ¹ முறைமுறை [கி]ற்ப்ப விலங்கிய தெ[ர்]ன்ன-
வ[ந] கரு[ந*]தலை ப[ரு]கலை-
- 7 த[தி] - தந்² பொருக்கார்ப்புறத்திடைக்கிடப்ப இஞ்ஞான் பிற்குலப்பிறை பொல் திம்ப-
பிறை[டு]வந்[தி]லும்³ சொல்லெதிராக்கொடிற்றல்லது தந் கை வில்[டு]லதிர் கொ-
- 8 டா விக் கலந் கல்லதர் ந[ங்]கினி [கு]டங்கி மணலூர் நடுவின் கு(ட)ங்கபத்திரை-
யனவுற்று வெ[ங்]கணும்⁴ பட்ட வெங்களு⁵ விட்ட தந் மா[ன]முந்[சு]றிய
[வி]ரமுங்கிடப்ப ஏறி-
- 9 ந மலை[கு]ளும் முதகு நெளிப்ப இழ[கு] ந[தி]ச[ளும்] சமுந்நுடை[டு]காட
[வி]ழக] கடல்களும் தலைவிரி[கலமா]⁶ ⁷குட[தனை]சத[தந்]நாடுகளு⁸ தாதும் தா-
கையும பந்[ந]ரட்ட(ரம்)⁹ பல-
- 10 பல முத[ந*]ம் ப[ப]கெதிர் மாறிய ஜயப்பெருந்ரு[வு]ம் ¹⁰வாளாரொண்கண்
மடகையிட்டமு[ம்] ம[ள]ர[து]¹¹ குடுத்த வெங்கரி கீளையும் கங்கம[ண்]டல-
மு[ம்] சிங்க[ண்]மெந்தும் ட[ரா]ணி இர-
- 11 ரமெ¹² ஓருவி[சை]த்[னை]க்கொண்டு இணையிப்புகழொடும் பாண்டி[மண்]டலங்கொ-
[ள்]ள ¹³திருவிளக்கடைத்தருளி ¹⁴மெ[ள]வருபரித்த[வ]ங்களும் ¹⁵பொருபரித்தலங்க-
- 12 னு[ம்] (பொல) தந்ரவாரியு[ம்]முடைத்தாரி வந்து வடகடல் தென்கடல் படர்வது
பொல் தந் பெருஞ்செனையை எகி பஞ்சவ[ர்]னாவரும் பொருத பொர்களத்-
தஞ்-
- 13 சி வெருவி நெளித்தொடி அர[டு]ண[ர]ப்புக்க காடறத்துடைத்து நாட்டிடைப்படுத்து ¹⁶
ம[ற்]மவர்தம்மை வ[ந]சார் திர்பும் பொச்சை வெஞ்சு[ர]மெ[ற்]றி [டு]காற்ற-
விசைநெய்தலு¹⁷
- 14 தி[ன]சுதொழும் நிறுத்தி முத்திச் ச[வ]ரபழம் முத்தமு¹⁸ பொதியலும் மத்தவெ-
ங்கரி ப[டு]ன[மய]கதெய்வமும்¹⁹ கந்தியு[ம்] கைக்கொண்டருளி தெந்நாட்டெலை
- 15 காட்டி குடமலைநாட்டுள்ள சாவெ[ற்]மலர்வாந்தரி விசும்பெற மாவெறிய தந்
²⁰வருத[வி]த்தலை[வ]னா குறுகலர் குலைய கொட்டாழள்[ப]ட நெறித்தொழும்
நிலை[ள்]ளி[ட்டரு]ளி தி[ற்]ம[ல்]
- 16 கொள் வீரவ[டு]ஹா[வ]ந் திரிய[*] ஈ[ட்]டரு[ளி] பொங்கொளியாரமும் திருப்-
புயக்கலங்க[ளும்]²¹ பொல் வீரமு[ம்] திய[ாக]மும் விளங்க[ப[ா*]ர்டிசை
மெவலர் வணங்க வீரவ[டு]ஹா[வ]நத்த அ-
- 17 வநிழுமுதடையா[ள்]ன[டு]ள[ர]மும் வீ[ற்]றிநு[ற்]த[ரு]ளிப கொ ரா[ஜ]கெசரி[வந்]ராந
[தி]ரிபுவ[ன]ச்சக்க[ரவ]த[தி]கள் ஸ்ரிகொலொத்துங்க[சொ]ழதெவர்க்கு ய[ிர]ண்டு
இருபதாவ-
- 18 த உத்தொங்க[டு]த[ர]ங்க[வ]ள[டு]ர[ட்]டுக்குற்றக்கூற்றத்து ஸ்ரஹி[டு]த[ய]ம் ச[று]ப[பூ]வூர்
[வ]ணையொம் வீ[ரு*]தராஜபயங்கரவாணசெ[ரவ]னா[டா] தங்க[ள்]னாச்சி [டு]சாழ-
ருவசு கரங்கிச்சா-
- 19 திரியா[ழ்]வார்க்கு ஸ்ரஹி[டு]த[ய]க விறுத்துக்குத்த கிலமா[வ]து [ா*] ரா[டு]ய[ா]-
[செ]ரமுலா[ய*]க்காலுக்கு வடக்கு பவித்திர[ம]ரணிக்கவதிக்குக்கிழக்கு முதல் கண்-
னாற்று இரண்-

¹ Read களிறு.⁴ Read எங்கணும்.⁷ Read குடகிசை.¹⁰ Read வாளாரொண்.¹⁸ Read திருவுள.¹⁵ Read தரங்கமும் பொருகரிக்கலங்களும்.¹⁷ Read விஜயபூஷம்.²⁰ Read வருகினி.² Read பொன்னகர்.⁵ Read களிறும்.⁸ Read நானுகந்து.¹¹ Read மீளாது.¹⁴ Read வெள்ளவரு.¹⁹ Read தமி. பொதியிலும்.²¹ Read தலங்களும்.³ Read யெளனும்.⁶ Read விரித்தல.⁹ Read லிட்ட.¹² Read இரண்டம்.¹⁶ Read நாட்டிப்படுத்து.¹⁹ Read மையச்சையமும்.

- 20 டாம் சதூர்த்து நி[வ]ம் நா[லும]ாவில் வடக்கடைய் கீலம் ஒருமாகில் ¹கி[ழ்]ம்-
கடைய் கீலம் அ[ன]ர[ம]ாவும் இவ்வதிக்குக்கிழக்கு இ[வ]வா[ய*]கோலுக்கு
வடக்கு [இ]ச[ண்]டா[ங்]க-
- 21 ண்[ண]ர[த]று இரண்டாஞ்சதிர[ம்] நி[வ]ம் நா[லும]ாவில் வடக்க[ன]டய் நி[வ]ம்
ஒருமாகில் மெ[ம்]ற்க்கடைய் கீலம் அனாமாவும் ஆக கீலம் ஒருமா [*] இந்-
கீ[வ]ம் ஒருமாவும் இவரு-
- 22 க்கு விற்றுக்கொள்வதாக எம்மில்லி[ன]சஞ்ச விலைப்பொருள் அந்[ரு]ம[ன]வக்-
காச [ஒ]ந்[து] [*] இக்காச ஒந்[து]ம ஆவணக்களியெ கைச்செலவறகொண்டு
வி[த]று விலையா-
- 23 வண[ம்] செயி[து] குதெ[டு]தாம் ஸ்ரஹதெ[யம்] சிறுபழுதூர் வலையெயாம் [*]
இந்[கீ]லம் ஒரு[ம]ாவுக்கும் இதுவ வலையெயலை ஆவதாகவும் இது[வெ] ²பொ-
ரு[ம]ாவது-
- 24 [கி]பொருள்சி[வ]வ[ய]வதாக்க[ம்] இதுவ[ல்*]வது வெ[ய]து ²பொருமாவ-
துதிப்பொருள்சி[வ]வ[ய]வ காட்டக்கடவர் அல்லாதாராகவும் [*] இப்படி இ-
சைஞ்-
- 25 சு இக்காச ஒந்[து]ம் கொண்[டு] இந்[கீ]லம் [ஒ]ருமாவும் விலைக்கற விற்று பொரு-
ளர்க்கொண்டொம் சிறுபழுதூர் வலையெயாம் [*] இவர்கள் பணிக்க இப்ப[டி]-
ரமானம் எழுதின-
- 26 ந் [2]ய[லு]த் ³ ப[ழு]தூ[ரு]டையாக ஆ[யி]ரத்திருநூற்றுவந் முடிக்கொண்டானென் இ-
வை[வ] எந்[டு]மூத்த[து] [*] இப்படிக்கு ச[ா]த[ம்]மங்க[வ]த்து பாலாசிரிய[ம்]
[இ]ல[க்கு]வண[ன்]
- 27 [கூ]த்தப்ப[டு]ந்[டு]வந் இவை எந்[டு]மூத்த[து] [*] இப்படிக்கு டழுதூர்[*] ச[வ]ர[னீ]
நாராணநென் இவை எந்[டு]மூத்த[து] [*] இது சாந்தி பலாசிரியந் ⁴விரநா-
ரா[ண]நது [*] இது சா[வா]ந்தி நாராயணந் மாறந் [*]
- 28 பிப்படி அறிவென் இவ்நூர் வீரசொழிவிண்ணக[ர்]ராழ்வார் கோயில் திரு[வ]ரா-
த[ன]ை ப[ண்]னும் நாராயணந் திருவா[யி]க்குவமுடையானென் [*] [இ]ப்படி
அறிவென்
- 29 இவநூர் கருமாந் ⁵ [*] இது வ[ந்]ர[தெ]ய[ரா]கெடு வ

TRANSLATION.

(Line 17.) In the twentieth year (of the reign) of king Rājakêsarivarman, *alias* the emperor of the three worlds, Śrī-Kulôttuṅga-Śôladêva, who *etc.*⁶— we, the assembly of Śirupaluvûr, a *brahmadêya* in Kunṇa-kûṇṇam, (a *subdivision*) of Uttonṅatōṅga-vala-nâdu, sold the following land at a price (*settled by*) the assembly to Śôlakulasundaraṇ-Viechhâdiri Âlvâr, the mother of Vi[ru]darâjabhayamkara-Vâṇakô[va]raiyaṛ.

(L. 19.) One fortieth (*vēli*) of land on the eastern side of the one twentieth (*vēli*) of land on the northern side of the four twentieths (*vēli*) of land of the second square of the first *kannârū*⁷ to the north of the Rājendra-Śôla channel (*and*) to the east of the Pavilli[ram]pūikka road.

¹ Read கீழ்.

² Other, unpublished inscriptions read பொருள் மாவது.

³ Read லுத்.

⁴ Read வீர.

⁵ After this word the characters +[தவ்]டுகெடு are entered above the line.

⁶ The historical introduction of this inscription is the same as in No. 69.

⁷ See p. 73 above, note 6.

(L. 20.) And one fortieth (*vēli*) of land on the western side of the one twentieth (*vēli*) of land on the northern side of the four twentieths (*vēli*) of land (*of*) the second square of the second *kannāru* to the east of this road (*and*) to the north of this channel.

(L. 21.) Altogether, one twentieth (*vēli*) of land. The price which we have to receive from her for this one twentieth (*vēli*) of land, (*and*) on which we have agreed, (*is*) one good *kāśu* current at the time.¹

(L. 22.) Having received this one *kāśu* in full into the hand² we, the assembly of the *brahmadēya* of Śirupaḷuvûr, sold (*the land*) and made and gave a deed of sale. For this one twentieth (*vēli*) of land this alone shall be the record of sale, and this alone shall be the record of the final payment of the money,³ and they (*viz.* the purchasers) shall not be bound to produce another record of the final payment of the money besides this.

(L. 24.) Having thus agreed, having received this one *kāśu*, and having sold this one twentieth (*vēli*) of land at the full price, we, the assembly of Śirupaḷuvûr, have received the money in full.

(L. 25.) By their order, I, the *Madhyastha*⁴ Paḷuvûr-Uḍaiyāṇ Āyirattirunūṟruvaṇ Mudikondāṇ, wrote this document (*pramāṇa*); this is my writing. I, Pālāśiriyaṇ [Ila]kkuvaṇaṇ (Lakshmaṇa) [Kû]ttappaṇ of [Ś]āṇ[da]maṅgalam, (*know*) this; this is my writing. I, Śa[v]āṇḍi Nārāṇaṇ (*i.e.* Nārāyaṇa) of Paḷuvû[r], (*know*) this; this is my writing. This (*is the writing*) of Śāṇḍi Pālāśiriyaṇ Vīranārāyaṇaṇ. This (*is the writing of*) Śā[vā]ṇḍi Nārāyaṇaṇ Māraṇ. Thus do I know, Nārāyaṇaṇ Tiruvā[yi]kkulam-Uḍaiyāṇ,⁵ who performs the worship of the temple of Vīra-Śōḷa-Viṇṇagar-Ālvār in this village. Thus do I know, the blacksmith of this village. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 72.—INSCRIPTION AT TIRUVIDAIMARUDUR.

This inscription (No. 132 of 1895) is engraved on the east wall of the second *prākāra* of the Mabhalingasvāmin temple at Tiruvidaimarudûr⁶ in the Kumbhakōṇam tāluka of the Tanjore district. This village is mentioned in Tiruñāṇasambandar's *Dēvāraṁ* as Idaimarudu. The Sanskrit equivalent of this name is *Madhyârjuna*,⁷ in which *madhya* corresponds to *idai*, 'the middle,' and *arjuna* to *marudu*, 'Terminalia alata.' In the subjoined inscription the village is called Tiruvidaimarudil⁸ and its temple Tiruvidaimarud-Uḍaiyâr (*i.e.* the lord of Tiruvidaimarudu). It belonged to Tiraimûr-nāḍu, a subdivision of Ulaguyyakkonḍa-Śōḷa-vaṇanāḍu.⁹ The inscription records a grant of 120 sheep for two lamps. The *Pūjāris* of the temple and the inhabitants of Tiruvidaimarudil and Tiraimûr were appointed trustees of the grant. Tiraimûr I do not find on the

¹ See above, p. 134 and note 5.

² The meaning of ஆவணக்களியெய, which occurs also in other unpublished inscriptions, is not apparent.

³ This seems to be the meaning of the term *poru[?]-māṇ-ārudi-pporuḷ-chchilav-ōlai*.

⁴ Compare page 2 above.

⁵ See above, p. 151, note 7.

⁶ No. 160 on the *Madras Survey Map* of the Kumbhakōṇam tāluka.

⁷ Compare the *Madhyârjuna-Māhātmya*, No. 1079 in my *Reports on Sanskrit Manuscripts in Southern India*, No. II.

⁸ The same form of the name occurs in the Tanjore inscriptions; *e.g.* above, Vol. II. p. 279 and note 7.

⁹ In No. 64 above this district is called Uyyakkonḍâr-vaṇanāḍu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Ariṣil and Kāvêri rivers.

¹ புரமுஞ்செல்வியும் வாளாரொண்கண் மடத்தையரிட்டமும்² மீளாது குடுத்த வெங்கரி னி[ர]யும் கங்கப[ண்]டலமு[ஞ்சிங்க[ண்]மெ[ன]னும் பாணியிரண்டு-
மெ[ர]ருவிசை கைக்கொ[ண்]டி[ண்]டிய³ புகழொடும் பாண்டி[மு]ண்டவ[ங்]-
கொள[ளத்திரு]வு[ள்]ளத்தடைத்து வெள்ள[வருபரித்த[ர]ங்கமும் பொருகரித்தரங்-
கமும்⁴ [த]ன் திரவாரியமுடைத்தாய் வனது வடகடல் தெக்கடல் பாட[வ*]
பொலத்தன் பெருஞ்செ[ணை]யமெலிப்பஞ்சவர் ஐய்வரும் பொருத பொர்.

4 க்களத்தஞ்சி வெரு செளித்தொடி அரணெனப்புக்க காட[ற]த்துடைத்து நாட்டடிப-
படுத்து [ம]ற்றவர்தம்மை வச்சரர் திரியும் பொ[ற்]றை வெஞ்சரமெற்றி கெ[ர]-
ற்றங்[ஜ]ய[வ்]வ[வ்]க[கி]ச[தெ]ரமும் நிறுத்தி மு[த்]தின் சலாபமு[மு]த்தமிட்-
பொதிய[லு]மத்த[வெங்கரி⁵ படுமைய்யச்சைய(வ)மும் கந்ரியங்கைக்கொண்டு தெந்-
காட்டெல்லை [க]ரட்டி குடமலைநாட்டுள்ள சாவெறெல்லாம் தலி வித[ம்]பெற⁶
மாவெறிய⁷ வருதந்த[த]லைவரைக்குறுகலர் குலையக்கொட்டாறுட[ப]ட நெ[ற்]-
தொழும் நிலைகளிட்டருளி மற்புகல் கவி[க்க]மண்டலம்[ன]கப்படுத்த[ரு]ளி திற[ல்]
கொளாரும்⁸ திரு-

5 ப்புய[த்]தலங்கலும் பொ[ல்] ⁹வி[ர]மும் தியாக[மு]ம் விளக்க[பார் தொழச்சிவ-
நிடத்தமை(ய்)வெ[ய்]ந்ததி[ன]சிந்தாமணி¹⁰ புலனமுழுதுடைய[ர]ுளிரப்ப[ப] அவளுடன்
கங்கை¹¹ வற்றிருந்தென [மங்][ை*]கயர் திலதம் எழிசைவ[ல்]வசி எழுநக[மு]-
டையான் வாழி அமர்[ள்]கிந்திருப்ப ஊழிய[ம்]¹² திருமாலாகத்து பிரியா[டு]த-
ந்த¹³ திருமகள் திகழெந்தியாச[வல்]லித்த[ம்] உலகுடையா[னி]குப்ப மாவின்[ி]ல்
[பு]வகமுழுது[டைய]னொடும்¹⁴ வி[ற்]றிருந்தருளிய கொவிநாநகெலரி[பத]ரான
சக்கரவத்திகள் ஸ்ரீகுலொத்துங்கசெ[ர]முதெவர்க்கு யா[ண்]டு உயிர் ஆவது [க]ல்
வெட்டும் ப[டி] ய[ர]ண்டி உயிர் ஆவது க[ர]ள் ஈளயுனல் உலகுய[க்]-

6 கெ[ர]ண்டசொழுவளநாட்டுத்தொழார்¹⁴ உடையார் திருவிடைமருதுடைய[ர]ு-
க்குத்திரு[நெ]ரந்தாவினக்குக்கு [ப]ட்டியூர் உடையா[ன்] நம்ப[ன்] ம[து]ராக-
த[க்]தெ[வ]நான குலொத்துங்கசொழ[வ்]வை[ற்]காட்டு¹⁵ முவெந்தவெளா[ன்]
வை[ற்]த்த திருநெ[ர]ந்தாவினக்குக்கல் வெட்டுவிக்கவென்று திருவிடைமருதுடையா
[ஸ்ரீ]பாதமுலட[பட்டு]டை¹⁶ பஞ்சாசாரிய[த்]தெ[வ]ர்க்கத்திகள் [கி]னாமுர்¹⁴ வ-
வெளார்க்கும் திருவிடைமருதில் நகரத்தார்க்கும் தினாமுர்¹⁴ ஊ[ர*]ர்க்கும்
ஸ்ரீகாரியம் வடசாத்தமங்கலமுடையான் கூத்தன் சொமதெவநா[ன்] கன்ன[கி]-
தரபாணி¹⁵ முவெந்தவெளா[ன]ு[க்கும்] ஸ்ரீ[ர]மெய்யைக்கண்-

7 காணி ப[ர]தாயன் [எ]டுத்தபாதம் இ[ன்]புற்றிருந்தானா டெ[ப்]ற்கொயில்¹⁶ நம 9-
[க்]கும் [கர]னத்தா[னுக்]கும் ஸ்ரீ[மு]கம் பிரஸாதஞ்செய்தருளி வரதலை மெல்
[கொண்டு] பிரஸாதப்பட்டு பட்டியூரு[டைய]ன் நம்பன் மதுநாந்தகதெவநான
குலொத்துங்கசொழ[வ்]வை[ற்]தநாட்டு¹⁵ முவெந்தவெளான் வைத்த [கி]ருநெ[ர]ந்தா-
வினக்கு இரண்டினுக்கு வைத்த ஆடு ஈய [i*] [இ]வ்வாடு ஸூற்றிரு[பத]ம்
கொ[ண்]டு எகநாயகநால் [நித்த]ம் உ[ரி]ய் நெய்ய[ட்டு]வதா[க்]கெ[ர]ண்ட
ம[ன்]ருடி தாமொ[தி]ரன் கெண[க]ரடனும் தெவன் இடங்கெ[ர]ண்டானும்
[ம]ரு[த்]ன் தெ[வ]னும் பட்ட[ன்] பெ[ற்]றனும் இந்த ஆடு

¹ Read புகழின்.

⁶ Read உண்டிய.

⁵ Read பொதியிலு.

⁷ Read வருகினி.

⁹ Read வீர.

¹¹ Read வீற்றி.

¹³ No. 76 reads [பிரிய]யாதெற்று; read தெத்த.

¹⁵ Read முவெந்த.

² Read ரீட்டமும் மீளாது

⁴ Read கரிக்கலங்கனும்.

⁶ Read விசம்பெற.

⁸ Read கொளாரமும்.

¹⁰ Read தின.

¹² Read ஊழியும்.

¹⁴ Read தினாமுர்.

¹⁶ Read சூல

8 துற்றிருப[து]ங்க[க]ரா[ண்]டு நித்தம் எகரா[ம]கரால் உரிய நெய் ஸந்திராகித்த[வ]ஸ்
இன்கெய த[ண்]டி இ[த்தி]ருநொந்தாவினக்கு இரண்டும் எ[ரி]ப்பிக்க கடவொமா-
னும் தெவர் க[தி]களுந்திராமுர்¹ ஸவெலபாரும் திருவிடைமருகில் ந[க]ரா-
த்தாரும் திராமுர்¹ [ஊ]ராரு[ம] [||*] இ[வை] ஸ்ரீ[கொயில்] [க]ணக்கு கொ-
த்த[மங்க]வமுடையான் அருமொழி பொற்காரி எழுத்து [||*] இது பந்தோதெ-
யா[ர]டுகூ ||வ

TRANSLATION.

(Line 4.)* (He) was pleased to seize the Kalinga-maṇḍalam, whose rivers were checked (by dams), and was pleased to take his seat (on the throne) with the mistress of the whole world who remained (his) chief consort,³ while (his) valour and liberality shone like (his) necklace acquired in warfare and (like) the flower-garland on (his) royal shoulders; while (all men on) earth worshipped (him); while the mistress of the whole world, Dinachintāmani, was present, as Umā near Śiva; while the mistress of the seven worlds, Êlisai-Vallabhi,—may she prosper!—the ornament of women, was calmly and joyfully seated, as Gaṅgā takes her seat with her (viz. Umā); (and) while his (i.e. the king's favourite) mistress of the world, Tyāgavallī, possessing the splendour of Lakshmi who is inseparably clinging⁴ to the bosom of Tirumāl (Vishṇu) to the end of the world, was present.

(L. 5.) In the 26th year (of the reign) of this king Rājakēsarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva,—the *Paṇḍitachārya* (who wears) a silk garment (in honour of) the feet of the god⁵ Tiruvidaimarud-Udaiyār, and the *Pūjāris* of the god were pleased to send a letter (*śrīmugam*) to the members of the assembly of Tiraimūr, to the citizens of Tiruvidaimarudil, to the villagers of Tiraimūr, to the temple-manager Vada-Śāttamaṅgalam-Udaiyāṇ Kūttan⁶ Sōmadēvaṇ, *alias* Kaṇṇa[gi]darapāṇi-Mūvēndavēḷāṇ, to the overseer of the Śrī-Mūhēlvaras, [Edu]ttapādam⁷ I[ṇ]burri-rundāṇ, *alias* Por̥kōyil-Nambi,⁸ of the Bhāradvāja (*gotra*), and to the accountant—to the effect that it should be engraved on stone⁹ that, on the 172nd day of the 26th year (of the king's reign), Paṭṭiyūr-Udaiyāṇ Nambāṇ Madurāntakadēvaṇ, *alias* Kulōttuṅga-Śōḷa-[Vi]raināṭṭu Mūvēndavēḷāṇ, had given a perpetual lamp¹⁰ to (the temple of) Tiruvidaimarud-Udaiyār, the lord of Tiraimūr-nādu, (a subdivision) of Ulaguyya[k k]oṇḍa-Śōḷa-vaḷanādu.

(L. 7.) When (this letter) arrived, (the addressees) placed (it) on (their) heads and felt honoured. Paṭṭiyūr-Udaiyāṇ Nambāṇ Madurāntakadēvaṇ, *alias* Kulōttuṅga-Śōḷa-[Vi]raināṭṭu Mūvēndavēḷāṇ, had assigned 120 sheep for the two perpetual lamps given (by him), in order to supply one *uri* of ghee per day by the *Ēkanāyukaṇ* (measure). These one hundred and twenty sheep were taken over by Maṇṇādi Tāmōdiraṇ (Dāmōdara)

¹ Read திராமுர்.

² The introduction of this inscription is the same as in No. 69 as far as the words “in order that the enemies might be scattered” (p. 147 above).

³ மாவின்ஸ் may be dissolved into மா + இல் + ஸ்.

⁴ என்ற is derived from the root ஂ.

⁵ See above, p. 138 and note 12.

⁶ See above, Vol. II. p. 257, note 5.

⁷ See *ibid.* note 1.

⁸ The first part of this name refers to the ‘Golden Temple’ at Chidambaram; compare above, Vol. II. No. 66, paragraph 91.

⁹ This order is expressed twice, viz. by கல் வெட்டுடல் படி in line 5, and by கல் வெட்டுவிக்க in line 6.

¹⁰ The word திருநொந்தாவினக்கு is repeated in a clumsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.

Vengâdan,¹ Dêvan Idanḡonḡan, Marudan² Dêvan and Paṭṭan Perrân. We, the *Pūjaris* of the god, the members of the assembly of Tiraimûr, the citizens of Tiruvidaimarudil, and the villagers of Tiraimûr, shall be bound to levy, as long as the moon and the sun exist, this one *uri* of ghee per day by the *Ēkanāyukaṇ* (measure) from (the recipients of) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (*is*) the writing of the accountant of the temple, Korramanḡalam-Uḡaiyân Arumoli Porḡârî. This (*is placed under*) the protection of all *Mâhêśvaras*.

NO. 73.—INSCRIPTION AT CHOLAPURAM.

The inscriptions of Kulôttuṅga I. inform us that he conquered and colonized Kôṭṭâru.³ This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office. "Nagercoil." A temple named Chôlêśvara is now included in a quarter of Nagercoil which bears the name Chôlapuram, while according to the subjoined inscription it belonged to Kôṭṭâru itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first *prikûra* of this temple.

The date is the 180th day of the [30]th year of the reign of Kulôttuṅga I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, Dînachintâmaṇi is omitted and Tyâgavallî mentioned in the first place. Hence it may be concluded that Dînachintâmaṇi died between the 26th and 30th years of the king's reign.⁴

The inscription records that Kulôttuṅga I. himself, while staying in his palace at Kânchipuram, granted to the temple the village of Ândâyakkudi, which received the new name Râjêndra-Śôla-nallâr. The temple itself, we are told, was built by one of the king's officers and named Râjêndra-Śôla-Îśvara. Both this name and the new name of the village granted must have been chosen with reference either to Râjêndra-Chôla II.,⁵ the name which Kulôttuṅga I. bore during the first few years of his reign, or to Râjêndra-Chôla I., the name of his maternal grandfather. Kôṭṭâru had the surname Mummudi-Śôla-nallâr⁶ and belonged to Nânji-nâḡu,⁷ a subdivision of Uttama-Śôla-vaḡanâḡu, a district of Râjarâja-Pânḡi-nâḡu.⁸

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of Aḡagiya-Pânḡiyapuram (ll. 4 and 6), Śivîndiram,⁹ Tarumapuram, Irâ śak[ka]maṅḡalam (l. 5), Śillûr, and the temple of Maṇivaṇ-ṇîśvara (l. 6).

¹ See above, Vol. II. p. 253 and note 1.

² See *ibid.* p. 259, note 4.

³ See page 141 above.

⁴ A mutilated inscription in the Lakshminarasimhasvâmin temple at Siuhâchalam in the Vizagapatam taluk (No. 333 of 1899) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śaka date, the first two figures of which are 1900 and 20, while the unit is obliterated.

⁵ See page 132 above.

⁶ This designation is derived from a surname of the Chôla king Râjarâja I; see p. 29 above.

⁷ Śuchîndram near Cape Comorin was included in the same *nâḡu*; *Ep. Ind.* Vol. V. pp. 43, 44, 45 and 46.

⁸ This is an abridged form of "Pânḡi-nâḡu, *alias* Râjarâja-maṅḡalam," on which see above, Vol. II. p. 149 and note 7.

⁹ This is the ancient name of the present Śuchîndram between Kôṭṭâru and Cape Comorin. *Ep. Ind.* Vol. V. p. 41 ff.

TEXT.

1 ஸ்ஷி ஸ்ரீ [||*] புகழ் குழந்த புணரி அகழ் குழ்ந் புஷிபுப் பொன் னெ-
மியனவுந்த் ன்னெ¹ நி நடப்ப வினங் கு [ஜ]யமனை இளங் கொப்பருவததச்சக்-
கரகொட்டத்து விக்கு² ரமத்தொழிலாற்பு³ துமணம் புணர்⁴ த்து⁵ மதவ⁶ [ரி]-
ட்டம் [வ]யிராகரத்து [வ]ாரி அயில்மு⁷ னை*⁸ க்குந்த[ளவ]னாச[ர்] த[ந்] த[ளமிரி]⁹ .
. [நிறுத்தி] வட[தி]சை வாகை [கு]டி[த்]தெ[ள்]ம்தை[த்]-
தெமருகமலப்பூமாள்¹⁰ பனாமை[யும்] பொன்னியாடை நன்ன[ெப்பா]வைவ தனி-
மைப்ப[த]விரு¹¹ வந்து¹² புனித[ந்]குமணி[மகு]ட[ம்] உர்மையிற்சூடி[த்தன்]ன-
டி[யி]ரண்டுத்தடமுடியாகத்தொந்நலவெ¹³ னு¹⁴ [குட] மு¹⁵ ன்னை [மனு]வாறு பெரு-
சக்கைய[ர]று [வறு]ப்பச[ெசங்கொல் திசை[டு]த[ா]று[ஞ்]செல்வ [டு]வண்குடை
இருசில[வனா]கம்¹⁶ [டு]வண்கனுந்தனை திருநீழ[ல்] (ர) வெண்ணி[ர]ாத்¹⁷ கீழ
ஒருகனி மெருவிற்¹⁸ புலி வினையாட வார[க்]டம்[ந்] பா[ந்]தரத்[து]ப்பூபர் [தி]றை
[வி]டு[த]ந்த கவ[ஞ்]சொ[ரி] களி[று] மு¹⁹ னை²⁰ [வங்கிய] தென்னவன்
கருத்திலை [பு]ருந்தலைத்தட்டன்²¹ பெ[ர]ன்ன[க்]ர் புறத்திடைக்க[ட்]டப்ப [இ]ன-
ன[ள்] [பி]ற்குல[ப்]பிறை பெ[ர]ல்²² நி²³ 9[ன]மு²⁴ பா[டு]மனு²⁵ ஞ்[சொ]ல்[டு]வ[தி]ர்
[டு]காடி²⁶ தல்[டு]து தன்²⁷ கை வில்லெதர் கொ[ட்]ர வென்பு²⁸ த்[தரச] அளத்-
தியிலிட்ட களிற்றன[க்]தி²⁹ ட்ட[மு]ம்³⁰ பட்ட [டு]வ[ம்] [ரி]யும் வி³¹ ட்ட தன்
மானமுக்கறின³² வி³³ ரமு³⁴ வ்கிடப்ப எறின மலை[க்]ருமுது³⁵ நெ[ளி]ப்ப [இ]-
ழிந்த [ந்]கி[க்]ருஞ்ஞமுன் றுடைந்தோ³⁶ .³⁷

2 ட விழுந்த கடல்களு[ந்]தலைவிரித்தலமரக்குடகினை[ச]த்தன்னுளுகந்த தா[னு]ந்த[ரி]னை-
யும் பன்னாளிட்ட [பு]ல[பு]ல மு[து]கும் பய[த்]தெ[தி]ர் ம[ா]றி[ப] [ஜ]யப்பெரு-
[ந்]கிருவும் ட[தி]யுகத்து கு³⁸ த்து³⁹ புகழுஞ்செல்வியும் வாளாரொ[ண்]கண்
ம[ட்]னையரிட்டமும்⁴⁰ மினாது [கு]டுத்த வெங்குரி நிரையுங்கங்கமண்டலமு-
[ங்]கொங்கணதெசமும் [பு]ரணியி[ர]ண்டும் ஒருவ்[ன]ை⁴¹ [க்]கைக்கொண்[டண்]*⁴² டிய
பு[க்]ளொடு⁴³ பாண்டிமண்டலமுங்கொள்ளாத[தி]ருவுள்ளத்த[டு]டைத்து வென்னவருபரி-
த்த[ர]க்கமும் [டு]பாரு[க்]ரிக்கலங்க[ளு]ந்தக்கிரவ[ாரி]யுமு[டைத்தாய்] வ[ந்து] வ-
டகடல் தென்கடல் [பு]ட[ர்]வ[து] பொ[டு]த்த[ன்] பெ[ரு]ஞ்[செ]னை எளிப்பஞ்ச-
வனா[டு]ர் [டு]ப[ா]ரு[த்] [டு]ம[ர்]ய[க்]க[ன]த்[தஞ்சி] நெரு நெளித்தெ[ரி]டி [அ]-
ர[டு]ணைப்ப[ு]க்க காட[ர]த்[து]டு[டு]தது நாட்டடிபடுது மற்றவா[த்]ம[மை]
வனசர[ர்] திரியும் [டு]பாச[டு]ச வெஞ்ச[ா]டு[ம]மற்கொற்றவெனையுழம்பம்
⁴⁴ [அ]த்திசைதொறு[ம்] நிறுத்த முத்[தி]ன் சிலா[ப]மும் முத்தமிட[பதி]ய[னும்]⁴⁵
ம [பு]டும் மைய[ப்]ச்ச[ெ]சயமுங்க[ன்]னி[யு]வக[க்]டு[க்]ராண்-
டருளித்தெனா[டு]ட[லை]⁴⁶ காட்டி[ய] கடல்[மலை]டு[டு]ன⁴⁷ சாவெறெல்லா[ந்]-
த[னி] வி[சு]ம்பெற ம[ா]டுவறிய [த்]ன்⁴⁸ வருகன[ி]த்தலைவனா[க்]குறுகலர் குலை-
யக்[டு]காட்டாறுட்பட [டு]ந்[டு]தாறுநிலை[ளி]ட்டரு[ளி]த்திறல் கொளாரமுந்தி-

¹ The two letters வல் (?) are engraved below ணர்ந்த. Many other indistinct letters are written below the subsequent portion of the same line.

² Read மதவனா.

³ Here a number of letters seem to have been omitted by the engraver. There is no break in the corresponding portion of the second line.

⁴ Read பொதுமை.

⁵ Read தவிர.

⁶ Read புனிதத்திரு.

⁷ Read எங்கு.

⁸ Read முறை திற்ப விலங்கிய.

⁹ Read பிழையெனனுஞ்.

¹⁰ Read களிற்றனைத்தட்டமும்.

¹¹ Read ஊர்.

¹² Read சமுன்று.

¹³ Read புகழின.

¹⁴ Read ஈட்டமும் மினாது.

¹⁵ Read புகழொடு.

¹⁶ Read எத்திசை.

¹⁷ Read பொதியிலும் மத்தவெக்கரி.

¹⁸ Read ட்டெல்லை.

¹⁹ Read குடமலைநாட்டுள்ள.

²⁰ Read வருதினி.

ருப்புயத்த[ல]ங்களு[ம்]¹ பொல்² விழும[திப]ரகமு[ம்] வி[ன]ங்கப்பார் தொழ-
சசிவ[னி]டத்து-
3

[மை*]யெனத்[கி]யாகவல்லி அவ[னி]முழுதுடையாளிருப்ப அவலுடன் கங்கை³ நி-
ந்நகைன [ம]ங்கையர் திலத்[ம்] எழிசைவல்ல[பி] எழுவு[து]ட[ய]ர[ன்] உ[ர்]
ழிப யலர்ந்தி[னி]திருப்ப ஊழியு[ம்] அவனிமுழுதுடையாளொடும் விரவித்தாலான-
த்து [வி*]ம்மிருந்தருளின [ொ]காவிராஜகெசரி[பத்]ரான சக்கரவர்த்திகள் [பதி]து-
வொ[த்]துங்க[ொ]சொ[மு]தெ[வர்] க[ர]ஞ்சிபுரத்த[க்]தெ[கா]யிலினுள[ர]ால் அ[ட்]-
ட[து] வெ[ன்]டுமலைமண்ட[ப]ம் நாடுகந்தரசொழ[னி]ல் சொட்டை[ரி]ல் எ[ழு]-
ந்த[ரு]ளியிருந்து நாஜராஜப்ப[ர]ண்[டி]ராட்டு உத்தம[ொ]சாழ[வ]னநாட்டு [ந]ா-
ஞ்சிநாட்டுக்கொட்ட[ர]ாற[ன] மு[ம்]முடிசொ[மு]நல்லூ[ரி]ல் [ொ]சாழ[மு]ண்டலத்து
மண்ணிநாட்டு முழையுருடையான் அடையன் மதுராந்தகனை குவொத்துங்[டு]ொ-
ழக்கெளரா[ஜ]ன் எடுப்பித்த இராசெந்திரசொழ[ன]ராயமுடைய சேனா[தி]வ[ர்]-
க்கு இராட்டு ஆந்தாயக்கு[டி]க்கு காணிக்க[டன்] காசு எழுபத்தொன்ப[து]க்கு[ம்]
நெ[ல]லு முன்னூற்றிருபத்து நாற்கலத்துக்கு[ம்] [இ]ராஜெஞ்சொழிநெவற்கு
எயினவாண்டு எழாவது செவ[வி]ன படி இறை கட்டின மாடை நாற்பத்த[டு]-
[ஞ்ச]ரையெ மும்மாவரையும் யாண்டு நய[ி]தாவது முதல் இத்தெவ[று]கு *வெண்-
டு[சிவ]ந்தங்களுக்கு இதுப்பதாக இவ்வூ-

4 ர் முன் [பி]யர் தவிர்ந்து இ[ர]ாஜெஞ்சொழ[ன]லு[வ]னொன்றும் பியரால் ஊர்க்குந-
ஞ்சு குமாக்கச்சாணமு[மி]ன்பாட்டமு[ம்*] ததிறை திட்ட[ர]ர்ப்பாட்டமு[ம்]ர-
டைக்க[லியு]ச[வரு]ங்க[ர]வள[வு]க[லி]யும் உள்ளிட்ட பாட்டங்க[ளு]ம் அ[ந்]-
தராயமும் சிலகு[டி]மையும் உ[ட்பட] யாண்டு முப்ப[து]ராவது முகல தெவ-
த[ன]இறை[யி]லியாக வரியிலிட[க்]கி[ரு]வாய் மொழிந்தருளினொன்று திரு-
[ம]ந்தி[ர]வொலை கொளாந்தகப்பல்லவரயன் எழுத்தினால் புகுந்த திரு[வாய்க்]-
கெழி[ப]படி புரவரி[தி]ணக்களநாயகம் அருமொழி[தி]வவ[ன]ராட்டு நாகன்-
குடைய[ர]ன் பஞ்சகெதி திருக்கண்ணபுரமுடையானும் முலவார் கிழவன் வெள்ள
குமா[ன] குவலையசுந்தரமு[வெ]கவெனானும்⁵ புரவரி[தி]ணக்க[ள]த்து முகவெட்டி
இ[ரா]சகந்த[ர]வனநாட்டு அம்ப[ர்]ராட்டு அண்டக்குடையான் ந[ர*]ராயணன் [தி]-
ருச்சிற்றம்பலமுடைய[ன]னும் கு. [லுருடைய[ர]ன்] அ[ன]ராயன் குடித[ர]வ-
[கிய]ர[ன] இ[ர]ாஜந[ர*]ராய[ன]மு[வெ]ந்தவெனானும் இரு[ந்து] ய[ர]ண்டு
. வது நான் நாமமென்பதினால் தெவதான இறை[யி]லியாக வரியில்-
ட்டது [i*] இவ்வூர் கெ[ர]ன் இராசரா[சன்] ஆ[ன] கெ[ர]லொத்துங்க[ொ]ரா-
மு[ந]ராஞ்சி[நாடு]ட[யா]ன[*] இவ்வூர்க்கு[ச்]சமைந்த⁶ பெருநானகெல்ல
[அ]றைலை [i*] செய[த்] அன[ற]லைப்படி இ[த]ற்கு கிழபா[ற்கெ]ல்ல [அ]ழ-
[கி]யபா[ன]டிய[பு]ரத்துக்கு-

5 [பு]பான [வ]ழிக்கு மெற்கு[ம்]

TRANSLATION.

[The historical introduction is the same as in No. 69, with the following differences.]
(Line 12 f. of No. 69.) For "Vikkalan" No. 73 substitutes "Vēlpulattaraśu."⁷
(L. 13 f. of No. 69.) "At Alatti there were lying low herds of elephants abandoned
(by him), the dead (bodies of his) fiery horses, his lost pride and (his) boasted valour."

¹ Read தலங்கலும்.

² Read வீர.

³ Read வீறதி.

⁴ The ௐ of வெண்டு is entered below the ண்.

⁵ Read ஸுவெந்த.

⁶ Read சமைந்த.

⁷ According to the *Dictionnaire Tamoul-Français*, வேள்புலவரசர் is the same as சளுக்கையர், 'the Chalukya kings.' The word means literally 'the kings of the region of Vēl-Skanda or Kāma?'. Instead of *Vēlpulattaraśu* No. 73 reads *Vēlakulattaraśu**, 'the king of the elephant family.'

(L. 16 of No. 69.) “(*The Chôla king*) seized simultaneously the two countries (*called*) Gaṅga-maṇḍalam and Koṅgaṇa-dêśam,¹ troops of furious elephants,” &c.

[Instead of the passage in line 4 f. of No. 72, which was translated on page 158 above, No. 73 reads:] “(*He*) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole earth, Tyâgavallî, was present, as Umâ near Śiva; (*and*) while the mistress of the seven worlds, Êlisai-Vallabhî,— may she prosper!— the ornament of women, was pleasantly and joyfully seated, as Gaṅgâ takes her seat with him (*viz.* Śiva).”

(L. 3.) While this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôladêva, was graciously seated on the *soṭṭai* (?) in the white (?) *maṇḍapa* (called after) Râjêndra-Śôlaṇ in the west of the octangular (court?) within the royal palace at Kâñchipuram,² he was pleased to order as follows:—“To (*the god*) Mahâdêva (*of the temple*) of Râjêndra-Śôla-Îśvara, which Araiyaṇ Madurântakaṇ, *alias* Kulôttuṅga-Śôla-Kêraḷarâjaṇ, the lord of Muḷaiyâr in Maṇṇi-nâdu,³ (*a district*) of Śôla-maṇḍalam, had caused to be built at Kôṭṭâru, *alias* Mummudi-Śôla-nallûr, in Nâñji-nâdu, (*a subdivision*) of Uttama-Śôla-vaḷanâdu, (*a district*) of Râjarâja-Pâṇḍi-nâdu, shall be paid, for the expenses required by this god, from the [30]th year (*of my reign*) forty-five and a half, three twentieths and one fortieth *mâdai*⁴ by (*the village of*) Âṇḍâyakkudi in the same *nâdu*. According to (*the settlement of*) payments (*that had taken place*) in the seventh year after the accession of Râjêndra-Śôladêva,⁵ (*this*) tax was paid instead of the (*original*) land-tax of seventy-nine *kâśu* and three hundred and twenty-four *kalam* of paddy. The previous name of this village having been cancelled and the name of Râjêndra-Śôla-nallûr (*having been substituted*), let it be entered in the revenue-register (*vari*)⁶ as a tax-free *dêvadâna* from the thirtieth year (*of my reign*), including rents, internal revenue,⁷ and small rights, such as *ûr-kalañju*, *kumara-kachchânam*, the fishing-rent,⁸ the tax on looms,⁹ the rent of the goldsmiths,¹⁰ *mâdai-kûli*, *daśavandam*¹¹ and *kâl-aḷavu-kûli*.”

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, Kêraḷântaka-Pallavaṛayaṇ, it was entered in the revenue-register as a tax-free *dêvadâna* on the one-hundred-and-eightieth day of the th year (*of the king's reign*) in the presence of the *Puravaritinaikkala-nâyagam*¹² Pañchanedi Tirukkannapuram-Uḍaiyâṇ, the lord of Nâgaṅgu[ḍi] in Arumolîdêva-vaḷanâdu;

¹ Instead of this all other inscriptions, both earlier and later ones, read *Śiṅgaṇam*.

² Similar detailed descriptions of the place in which the Chôla king was seated at the time of a grant occur in Vol. II. No. 1, l. 5 f.; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 8; in the large Leyden grant, l. 116 f.; and in the small Leyden grant, l. 4 f.

³ In the time of Râjarâja I. Maṇṇi-nâdu formed a subdivision of the district of Râjêndrasimha-vaḷanâdu; above, Vol. II. pp. 125, 321 and 336. A Telugu inscription of Kulôttuṅga I. refers to Maṇṇi-nâdu as a subdivision of Birudarâjabhayamkara-vaḷanâdu; *Ep. Ind.* Vol. VI. p. 223.

⁴ See page 136 above

⁵ This statement seems to refer to the reign of Râjêndra-Chôla I.

⁶ Compare page 38 above.

⁷ For *antarâya* see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.

⁸ The same three terms occur in No. 57 above, l. 8 f.

⁹ The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.

¹⁰ See *Ep. Ind.* Vol. V. p. 53, note 6.

¹¹ This term is used in Kanarese and Telugu and means ‘one tenth of the produce.’

¹² Compare above, p. 117, note 10.

Vēlāṇ Kumaraṇ, *alias* Kuvalayasundara-Mūvēṇdavēlāṇ, the headman of Mullūr; the *Puravaritinaikkalattu-Mugavētti* ¹ N[ā]rāyaṇaṇ Tiruchchirrambalam-Udaiyāṇ, the lord of Andakku[di] in Ambar-nādu, (*a subdivision*) of Rājasundara-valanādu; and Araiyaṇ Kuditaṅgi, *alias* Rājaṇ[ā]rāyaṇa-Mūvēṇdavēlāṇ, the lord of Ku . . . [lūr]. The chief (*kōṇ*) of this village, Rājarājaṇ, *alias* Kulōttuṅga-Śōla-Nāṇjinād-Udaiyā[ṇ], (*drew up*) a document specifying ² the four great boundaries of this village. According to the document drawn up (*by him*), the eastern boundary of this (*village is*) to the west of the road leading to Alagiya-Pāṇḍiyapuram.

No. 74.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 18 of 1893) is engraved on the south wall of the Pāṇḍava-Perumāl temple at Conjeeveram. As in No. 68 above, the name of the temple is given as Tiruppāḍagam (l. 3).

The date is the 39th year of the reign of Kulōttuṅga I. But the historical introduction agrees almost literally with an inscription of the 5th year in the same temple (No. 68 above), while the intervening inscriptions (Nos. 69 to 73, 78, and Vol. II. No. 58) contain much additional matter.

The inscription records that a merchant of Kāñchipuram paid two *kaḷuṇḍu* and two *maṇḍāḍi* of gold to the *Pūjāris* of the temple, who pledged themselves to have the god supplied daily with two *nāḷi* of curds.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகழ் கு[ழ்*]ஈ புணரி அகழ் சூழ் புலியில் பொருளியளவு[ஈ]-
 ஸ்ரீ ரு[ட]ரத்தி வின[ஈ]கு ஜயமகள் இனங்கொ பருவத்து சக்கரகொட்டத்து
 விக்கிரமத்தொழிலால் புதுமணம் புணர்ஈ ³ வ[ன்]க[ளி*]ம்திட்ட[ம்*] ⁴ வையி-
 ராஈரத்து வ[ர*]ரி ⁵ ஐயில்முனைக்கொணவனா[ச]ர் தனநமி[ய] வா[ன]ன[ை]ற
 கழித்து தொன் வலி காட்டி பொர்ப்பரி நடாத்தி [கீ]ர்த்தி[ஐ]ய நிறுத்தி
 வடதிசை[ச] வாகை சூடி தென்கிசை தெமரு[க]மல[ப்]பூ[ம]க[ன்] ⁶ பு[த]ன[ை]மயும
 பெ[ர]ாஜியாடை[யும்] [ந]தி[வ]ப்பாவையு[ஈ]கிமையு[ஈ]ந்[ர்*]த்து ⁷ ⁸ பு[தி]ருதிரு-
 மணியமகுடம் [மு]றைமையில் சூடி தூடி இரண்டும் தடமுடியாக
- 2 [பெ]தாந்[ரி]ல[வெ]ணர் சூட பொந்[ரி] மதுவாறு [பெ]ருக க[ளி]பாறு வறப்ப செ-
 ன்கொ[ல்] திசை[தெ]யு[ஞ்]செல்ல [பெ]வண்குடை இரு[ரி]லவ[ள]ாகமெங்கணு-
 ன்[க]ராது திருநிலவெண்ணி[ல]ரத்தி[க]ழ ஒருநதி மெருவில் புனி விளையாட ஆழ்-
 [க]டல் ⁹ திவாணரத்து பூவர் திறை விடுத்த கல[ன்] சொ[ரி*] களுது ¹⁰ முறை
 நிற்ப வி[ள]ங்கிய தெந்நிலநகலை பருகி[த]த்து கி[ட]ப்ப [ந]ன்மணியாரமுனி
 ருப்பு[ய]த்தவ[ன்] ¹¹ தனது ¹² வீரமும் தியாகமும் களங்க பார்மிசை மெவலர்
 வணங்க [வி]ரலி[வ]மாவநத்து அவரிமுழுதுடையானொடும ¹³ வித்திரு-
- 3 னருளிய கொ[வி]ராஜகெலரிபந்[ர]ாக உடையார் ஸ்ரீகுலொத்துங்கசொழ்தெவர்க்கு
 [ய]ரண்டு முப்பத்தொன்ப[த]ாவது ஜயங்கொ[ர]ண்டசொழமண்ட[*]லத்து எயிர்க-
 கொட்டத்து ¹⁴ ககரக[க]ராஞ்சிபுரத்து திருப்பாடகத்தாழ்வாசைத்திருவாராதை[ந]

¹ See above, p 139, note 1.

² *Arai-ōlai*, *araiyōlai* or *aravōlai* occurs in the large Leyden grant (*passim*); in the large Tiruppāḍayam grant (twice); in Vol. II. No. 76, l. 100; and *Ep. Ind.* Vol. V. No. 8, l. 22. In the two last cases it has been erroneously translated by 'the order of the king.'

³ Read புணர்ந்து.

⁴ Read திட்டம்.

⁵ Read அயில்.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனத்தத்திரு.

⁹ Read தீவர.

¹⁰ Read கனிந.

¹¹ Other inscriptions add பொல்.

¹² Read தனது.

¹³ Read வீற்றி.

¹⁴ Read எயிறகொட்டத்து.

பண்ணும் [ப]ராஜாவி¹ திந்நாராயணப்பட்டநெதும் உ-கு[உ]கரி திருவர[ங்]கம[ர]-
ணிபட்டநெ[து]ம சிலா[வெ*][கெ]க ப[ண்*]ணிக்குத்த பரிச வது [ப*] இந்ந-
க[ர]த்து ²ராஜாபுயப்ப[ரு]நெருவிவ் இருக்கு[ம்] வாணியன் தொட்டங்கிழா-
நாதந சொமம் [ப]ககல் [ந]ரங்க[ள்] கெக்கொண்ட[ட] மது[ர]ாக்மாமாடெ-

4 யொடொக்கும் பொன் குடினெருக்கல் நிநெம இருகழஞ்செ இ[ர]ண்டு மஞ்சா-
டிக்கும் பெ[ர]விசெயால் இவ்வாழ்வா*நுக்கு நித்தப்ப[டி]க்கு [கி]ந்நாநூல³
[இ]ருநாழி தெதமி[ர]முது செ[ய்]கெக்க*கு செலுத்தக்க[ட]வொமாகவுமாடடொ-
மாகில செலுத்துவார் பக்கறிப்பொன் [கு]மிக்க கடவொமாகவுந் [ப*] இக்கொளில்
காணி தவி[ர*]னு பெ[ர]கிலிப்பெ[ர]ன் ஒமி[க்கி]ப்பெ[ர]ாகக்க[ட]வொமாகொம்
இவன்[ரு]வெ[ர]ம ||—

TRANSLATION.

(Line 3.) In the thirty-ninth year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôladêva, who *etc.*⁴ — the following writing on stone was made and given by me, Niṇṇanârâyana-Bhaṭṭan of the Bhâradvâja (*gôtra*) and by me, Dû[da]kari⁵ Tiruvarāṅgamâṇi-Bhaṭṭan, who are performing the worship in the temple of Tiruppâdagatt-Âlvân at Kâñchipuram, a city in Eyirkôṭṭam,⁶ (a district) of Jyaṅgonḍa-Śôla-maṇḍalam. From Tôṭṭaṅgilânâdan Sôman, a merchant who resides in the great street of Râjâśraya⁷ in this city, we have received two *kaññju* and two *mañjûli* of gold, weighed by the standard of the city (*kuḍiñai-kal*) (and) equal (in fineness) to the *Madurântaka-mâḍai*.⁸

(L. 4.) Out of the interest from (*this*) we shall be bound to pay for supplying daily to this god two *nâli* of curds by the *Niṇṇân* (? measure). If we are not able (*to pay it*), we shall be bound to make over this gold to those who will pay (*it*). If (*our*) right (*to serve*) in this temple should cease, we two shall be bound to refund this money before leaving.

No. 75.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 179 of 1894) is engraved on the south wall of the second *prākāra* of the Vêdagiriśvara temple at Tirukkalukkuṇṇam.⁹ It has been published before in a tentative manner by Mr. V. Kanakasabhai Pillai in the *Indian Antiquary*, Vol. XXI. p. 281 ff.¹⁰ The date is the 42nd year of the reign of Kulôttunga I. (l. 11).

The inscription records that an inhabitant of Râjarâjapuram (l. 17) made over 10 *kâśu* (l. 14) to the temple authorities, who purchased for this sum from the villagers of Vāṇavanmahâdêvi-chaturvêdimaṅgalam (l. 11) some land for maintaining the

¹ Read ஹாரஜாவி.

² Read ராஜாபுய.

³ Read திந்நூல்.

⁴ The introduction of this inscription is the same as in No. 68 above.

⁵ This is the Tamil spelling of *Dûtva-Hari*, i.e. 'Krishṇa as messenger (of the Pāṇḍavas).' W. It may be connected Pāṇḍavadûta-Perumâl, which is given by Mr. Kanakasabhai Pillai (*Ind. Ant.* Vol. XXI p. 281) as the name of the Pāṇḍava-Perumâl temple.

⁶ See above, Vol. II p. 390.

⁷ This was one of the surnames of Râjarâja I.; see above, Vol. II. p. 260, note 5.

⁸ On *kuḍiñai-kal* and *Madurântaka-mâḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁹ See page 143 above.

¹⁰ Of the numerous misreadings in the transcript I need only note four, because they are connected with proper names. In line 35 of Mr. Kanakasabhai's text, the original does not read *Viliñai*, but *vilunda*; in l. 42, not *Koñku*, but *Gaṅga*; and in l. 43, not *Sinkalam*, but *Śiṅgaṇam*. The passage from *Vikkilan* (l. 24) to *senkalirum* (l. 31) is taken from the Kûlappaluvûr and Tiruviḍaimarudûr inscriptions (Nos. 71 and 72 above), which read however *Vikkalan* instead of *Vikkilan*.

Matha of Naminandi-Adigal at Tirukkalukkunram (l. 14). As stated by Mr. Kanakasubhai,¹ the person after whom this *Matha* was named is one of the sixty-three devotees of Śiva, whose lives are described in the *Periyapurāṇam*.

Vaṇavaṇmahādēvi-chaturvēdimāṅgalam belonged to Kumīli-nāḍu, a subdivision of the district of Āmūr-kōṭṭam (l. 11). The land purchased was situated in Kīraippākkam, a hamlet in the west of that village (l. 12), and was bounded in the east by Uroḍagam, in the south by Tālaivēḍu, in the west by Uragambākkam, and in the north by Taṇḍurai (l. 13). Kīraippākkam is the modern Kirappākkam² in the Chingleput tāluka. East of it the map shows Oragaḍam (No. 228), south of it Tālabēḍu (No. 266), and north of it Taṇḍurai (No. 233). The *nāḍu* to which these villages belonged is named after Kumīli³ in the same tāluka. The district of Āmūr-kōṭṭam owes its name to the village of Āmūr⁴ near Māmāllapuram,⁵ which belonged to the subdivision Āmūr-nāḍu.⁶ From the Kōṇḍyāta grant of Veṅkaṭa II.⁷ it appears that there was another district which also bore the name of Āmūr-kōṭṭam, but which was named after the town of Āmūr or Āmbūr in the Vēlūr tāluka of the North Arcot district.⁸

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!] [பு]த [கு]த புணரி அகம் குழை புனில் பொன்செயி
அ[ன]வுன் [ெ]மி நடப்ப வி[ன]ங்கு ஜயமகளிளங்கொப்ப[ரு]த்துச்சக்கரகொ-
ட்டத்து விக்க[ர]மத்தொழிவால் புதுமணம் புண[ர]து⁹ ம[து]வராயிட்டம்
வயிராகரத்து வாரி அயிற்மு
- 2 ரர்¹⁰ எனளமிரிய வாநதை கழித்து தொன் வலி காட்டிப்பொர்ப்பரி நடாத்திக்-
கீர்த்தியை நிறுத்தி வடகிசை வாகை குடி தென்கிசை தெமருகமலப்பூமகள்
பொதுமையும் பொன்னிஆடையும¹¹ கன்னிலப்பாவையும்¹² [த]னிமையும் தவி-
ர்த்து¹³ புன்[த]ருகிருமணிமகுடம்
- 3 ன்ளபிரண்டுத்தமுடியாகத்தொன்னிலவெனார் குட முன்னை மதுவாது பெ[ரு]கக்-
கள்[யா]று [வ]றுப்ப[ச]செக்கொல் திசைசெ[ர]முஞ்செல்ல வெண்குடையிருநில-
வி[ன]ச[ச]ம[ெ]ம[ங்]கணுயனது¹⁴ [தி]ருநீலவெண்ணிலாத்தி(வாத்தி)கழ ஒருதனி மெ[ம]-
ருவிற்புவி வி[ன]ை
- 4 வாணாது பூபாஸர் திறை விசே[சு] தவஞ்சொரி களி[று] முறை கிற்ப விலங்கிய
தென்ன[ல]ன் க[ரு]ஜ[லை]ப்ப[ரு]கலைத்திட தன் பொன்னகர் புறத்திடைக்கிடப்ப
இன்ன[ன்] பிர்குப்பிதை பொல் கிற்பிதை என்னு[ம்] சொல்லெகிர் கொடிற்-
தல்லது தன் கை வில்லெகிர் கொடா வெழுகுலத்தா¹⁵
- 5 டமுட்ட[ட] செழ்பரியும் கெட்ட தன் ம[ச]னமும் [சு]றின கிரமுங்கிடப்ப
எறின மலைகளுமுதுகு லெளிப்ப இழிகை எனிகளுஞ்சுழன்[று]டைகொட

¹ *Ind. Ant.* Vol. XXI. p. 284.

² No. 264 on the *Madras Survey Map* of the Chingleput tāluka.

³ No. 19 on the same map. Compare *Ep. Ind.* Vol. III. p. 149.

⁴ No. 123 on the same map.

⁵ No. 162 on the same map.

⁶ Above, Vol. I. p. 68.

⁷ *Ind. Ant.* Vol. XIII. p. 132. plate iv b, line 1, and *Ep. Ind.* Vol. IV. p. 271, note 5.

⁸ *Ep. Ind.* Vol. IV. p. 180. The statement that Āmūr-nāḍu and the *kōṭṭam* to which it belonged were named after the town of Āmbūr (above, Vol. I. p. 126, note 2, and *Ep. Ind.* Vol. III. p. 149) is due to an error.

⁹ Read மதவனா.

¹⁰ Read தன் தள.

¹¹ Read பாவயின்.

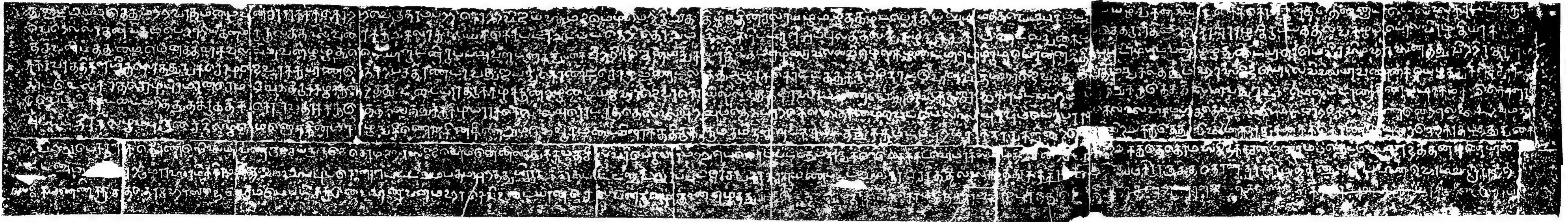
¹² Read புனித்திரு.

¹³ Read வனாக.

¹⁴ Read தாச அனத்தியிலிட்ட களிற்றிசைட்டமும் பட்ட வெம்பரியும்.

- விழுக கட[ல்]களு கலைவிரித்தலமர்க்கு¹கிசைக்காடு [உ]க தாது காதையும் பன்-
னாண்ட பலபல மு[து*]கும் [பய]த்தெதி¹
- 6 டெருஞ்ஞயும் பழியுகளு குடுத்த புகழின் செல்வியும் வானாரொண்[க]ின் ம²-
[ன*]கயரீட்டமுமீனாது குடுத்த வெங்கரி நிரையுங்கமண்டலமுஞ்சிங்கணமெ-
ன்னும் பாணியிரண்டும் ஒ[ருவி]சை கை[டு]காண்டிண்டிய புகழொடு பாண்டி-
மண்டல²
- 7 ள்ளத்தன[ட]த்து வெழ்பரித்தலங்கனும்³ பெ[ப]ரூபரித்தலங்கனா[க]ிலா[ப]ியமுடைத்-
தாய்ப்பர[து] வடகிசை⁴ தென்கடல் பாய்வ[து] பொலத்தன் டெருஞ்செனை-
யையெயிப்பஞ்சவனாவரும் பொருத (பொருத) பெ[ப]ரர்க்களத்தஞ்சி டெரு நெ-
ளித்தொடி அரணெனப்⁵
- 8 து னாட்டடிப்படுத்து மற்றவர்தம்மை வனசாராக்கிக்கொற்றவெஞ்சரம் பற்ற⁶ கொ-
ற்றவிஜயவழம்வமெ[ழி][ல்*] [பெ]ற நிறுத்தி முத்தின் சலா[ப]மும் முத்த[ம்]ட்-
பொதியலும்⁷ மத்தவெம்பரி மய்யச்சயமுங்கனநிபுங்கைக்கொ[ண்]டருளித்தென்னு-
ட்டெல்லை காட்டிக்கு[ட]⁸
- 9 வெறெல்லாணனி வி[சு]ம்பெற எறிய⁹ தன்¹⁰ மருகுலத்தலைவனாக்குறுகலர் குலையக்-
கொட்டாறுப்பட தெறிதொறும் நிலைகளிட்டருளி¹¹ அப்புலத்தலங்கமுங்கங்கம[ண]-
ட]லங்கைப்படுத்தருளி திறை கொளாரமுக்குப்பயத்தலங்கமும்¹² பொல் வீரமுகி-
யாகமும் [வி]
- 10 க சுவ[னி]டத்துமையெனத்தியாகவல்லி [அ]வனிமுழுதுடெயாளுடனிருப்ப அவளு-
டன் கக்கை வீற்றிருவென மங்[ன*]கயர் திலதம் எழிசைவல்லி எழுகமு-
டை[ய]ரான் [வா]ழிரும் பொன்னிநிறுப்ப ஊழி[யு]மவனிமுழுதுடையாளொடும் வீர-
லொஹாலனத்து வீற்றிருநருளிய
- 11 க்கரவர்த்திகள் ஸ்ரீகுலொத்துங்கசொழுவெவர்க்கு யாண்டு நாற்பத்திரண்டாவது ஜய-
ங்கொண்டசொழமண்டலத்து¹³ ஆழார்க்[டு]காட்டத்துக்குமிழிநாட்டு வா[ன]வக்-
மஹாபெவிசதுவெ[டு]கிமங்கலத்து மஹாலவெயெயாம் நிலவிலையாவ[ன]க்கையெழு-
த்து [I*] களத்தூர்க்கெ¹⁴
- 12 நாட்டு உலகனகசொழபுரமான செம்பியந்திருக்கழுக்குன்றத்து உடையார் திருக்கழு-
க்குன்றமுடையஜெஹாபெவர் கொயிவில் கு[திடி]ரவ[ா] லண்டெயா[டு]பெவற்கு நா-
ங்க[ள்] மடப்புறமாக வி[ற்]றுக்குடித்த¹⁵ நிலமாவது [I*] எங்களுர்¹⁵ மெல்பிடாகை
[கி]றாப்பாக்கம் காடு கொளா
- 13 ட வெட்டிக்கட்டை பறித்துத்திரு[த்]திக்கொள்வதாகக்குடுத்த நிலத்துக்கு¹⁶ கிழ்பார்க்கெ-
ல்லையுரொட[த்]தெல்லையுறவும் தென்பாற்கெல்லை தாழைவெட்டெல்லையுறவும் மெற்-
பார்க்கெல்லை உ[ர]கம்ப[ா][க்க*]த்தெல்லை [உ]றவும் [வடப]ாற்கெல்லை [த]ண்ணெற
எல்லை உறவு[ம்] [I*] நா
- 14 [அ] பட்ட நீர்[சி]லமு[ம்] புஞ்சைநிலமுமெனொ[க்]கினை மரமுங்[கி]னொககினை¹⁷ கிண-
னும் இவ்வூர் மடைவினாகத்திருக்கும் நமிக்கி அ[டி]கள் மடத்துக்கு மட[ப்]புற-

¹ Read பயத்தெதிர் மாறிய ஜயப்பெரு.³ Read வெம்பரித்தலங்கமும் பொருகரிக்கலங்களு.⁵ Read ப்புக்க காடறத்தடைத்து.⁷ Read பொதியிலும் மத்தவெங்கரி.⁹ Read மாவெறிய.¹¹ Read வக்கலும்.¹³ Read ஆழார்.¹⁴ Read களத்தூர்க்கொட்டத்து களத்தூர்நாட்டு in accordance with No. 69 above, text line 33.¹⁵ Read எங்களுர்.¹⁶ Read கிழ்.² Read மண்டலமும் கொள்ளத்திருவுள்ள.⁴ Read வடகடல்.⁶ Read எத்தி.⁸ Read குடமலைநாட்டுள்ள சாவெ.¹⁰ Read வருதிவித்தலை.¹² Read வக்கலும்.¹⁷ Read கிணக்கினை.





(L. 15.) Having sold and having received the money in full, we, the great assembly, made and gave a deed of sale. Having agreed that we alone should be bound to pay the small taxes, the big taxes,¹ and any other (*tax*) due on this land, we sold (*it*) free from taxes. By order of [Karā]mbiecheṭṭu² [Sarv]ādittan, who belonged (?) to the *sabhā*, we, Bhaṭṭan, Ma[la]ppirān Kumârasâmi-Kramavittan, Arulâla-Bhaṭṭan³ of Urupputtûr,⁴ Śrîrangā-nâtha-Bhaṭṭan of Paṣumburam, Śamkaranârāyaṇa-Bhaṭṭan of Urupputtûr, Tillaikkâtta-Kramavittan⁵ of Kura[va]ś[ê]ri, and Dôṇasûra-Kramavittan⁶ of Kirânji,⁷ — all these members of the great assembly made and gave (*this*) writing [on stone, to last as long as] the moon and the sun.

(L. 17.) This is the writing of Vâṇavaṇmahādêvi-Uḍaiyân Śelvaṇ Kulaiṇân. This charity was made by me, Dêvandainâdan Arulâlan, *alias* Kulôttunga-Sôla-Mâpodiyarâyan,⁸ of Râjarâjapuram in Eyirkôttam. This charity
.

NO. 76.—INSCRIPTION IN THE JAMBUKESVARA TEMPLE.

This inscription (No. 31 of 1891) is engraved on the east wall of the second *prâkâra* of the Jambukêśvara temple⁹ on the island of Śrîrangam near Trichinopoly. As stated in Vol. II. p. 253, the ancient name of the locality is Tiruvâṇaikkâ, *i.e.* ‘the sacred elephant-grove,’ and the name of the temple is derived from ‘the sacred white *jambû* tree’ (*tiru-ven-nâval* in Tamil). At the time of the inscription, Tiruvâṇaikkâ belonged to Mîgôlai, a subdivision of the district of Pândikulâśāni-vaṇanâdu.¹⁰

The date is the 47th year of the reign of Kulôttunga I. A certain Villavarâyan had set up in the temple images of Rishabhavâhana, *i.e.* Śiva riding on the bull, and of Pârvatî. To provide for the requirements of these two images, he purchased from the temple authorities some land, whose crop of paddy had to be made over to the temple.

TEXT.

1 ஸ்ரீ ஸ்ரீ [] பு[க]ம் சூழ்ந்த பு[ணர்]லகம்¹¹ சூழ்ந்த புலியில் பொன்[]மியன.
வுந்த[] செ[] நடப்ப வினங்கு சய[]னை வினங்கொப்பருவத்து சக்[]ரமொ
ட்டதன விக்கிரமதொழிலால் புகுமணம் புணர்ந்து¹² மதுவனாரிட்ட[]ம்* வயி.
ராகரத்து வாரி []யிர்.

2 []னைத்தக[]தனவரசர்¹³ தந் தனமிரிய வாளுறை கழித்து தொள் வ[]
காட்டிப்பொர[]பரி []டாத்திக்கீர்த்தியை []குத்தி வடகிசை வாகை சூழத்-

¹ The two terms *sil-vari* and *peru-vari* occur also in Vol. I. p. 87, text line 6.

² Compare above, p. 73 and note 7.

³ See above, p. 143, note 1.

⁴ The same village is mentioned on page 4 above.

⁵ See above, Vol. II. p. 253, and p. 258, note 6.

⁶ Dôṇa is a Prâkrit form of Dîṇa. Compare Dôṇasârman, Dônaya, Dôniya, *etc.* in *Ep. Ind.* Vol. V. Index.

⁷ The same village is mentioned in an inscription at Śevilimêḍu near Conjeeveram; *Ep. Ind.* Vol. VI. p. 230.

⁸ The last member of this title means ‘the great king of the Podiyam (mountain).’ On Podiyam see above, Vol. II. p. 236, note 1.

⁹ For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 121, and *Ep. Ind.* Vol. III. pp. 9, 10 and 72.

¹⁰ The city of Tañjâvûr belonged to Tañjâvûr-kûṭṭam, a subdivision of the district of Pâṇḍyakulâśāni vaṇanâdu; above, Vol. II. No. 1, paragraph 2.

¹¹ Read புணரியகம்.

¹² Read மதுவனார்.

¹³ Read முனைக்கொந்தனவரசர்.

- 12 வதிகுள் ஸ்ரீகுலோத்தங்கு[சொழிவெவர்க்கு] யாண்டு சயௌ ஆவது பாண்டிகுலா-
சநிவந[ர]ட்டு ¹மீகொழை வெவதாநஸு[வ]தெயம் திருவா[ணை]க்க[ர]ாவில் திருவெ-
ண்[ணை]வல் ²கிழிந்தம[ர]*[ந்தருளிய [திருவா]வன[ப]திக்கு ³முடிவதுநாகிய [ஸ]-⁴
- 13 வெண்ணையாக ஆ[வெ]யம் ஜயசிங்ககு[ர]ாவலவநாட்டு ⁵மீசெங்க[னி]நாட்டு வனம்பருடி
அரயமகக் மு[ணை]யந் அருமொழிதெவநா[ன] வில்லவராய[னு]க்கு நாம[ம்] விற்றுக்-
குடுத்த நிலமாவது [*] உடையார் திருவாணைக்காவுடைய எம்[பெரு]மா[ர்] தெ-
14 வதாநம் தெக்கை [ண]ர்கனில் ப[ர]ண்டிகுலாசநி[வ]னாட்டு மீகொழை ஆனகுடி-
யில் இவ[னு]க்கு விற்று[க்]குடுத்த நில[த்]துக்கிசை[க] ⁶கிழ்பார்க்கெல்லை பள்ளை-
கொள்ளிவாய்க்காலுக்கு மேற்கும் தெந[ப]ர[க்]கெல்லை களத்தில் [வ]டக்கிலகை-
யவா-
- 15 யக்காலுக்கு வடக்கும் மீபார்க்கெல்லை ⁷உத்தமசிவிச்ச[ரு]ப்பெதிமங்கலத்து தெந்-
[மி]டாகை புதுக்குடி எல்லைக்கு கிழக்கும் வடபார்க்கெல்லை தெந்நாற்றங்கரைப்-
பெருவழிக்கு தெற்கு ஆக இவ்[னு]சை[ண] பெருநா[ந்]கெல்லை[யு]ன்பட்ட நிலம்
- 16 ச ங [ர]* இந்நிலம் நாவெ[ல] முக்காலும் இத்தெவாக்கு யாண்டு நாற்பத்தெ[தி]-
ழாவது வரை [ப]யி[நி] புந்செய்யாய்க்குட்டமு[ம்]ன்னுமிட்டுக்கிட[து]மையெந்நிலம்
மு[ணை]யந் [அ]ருமொழிதெவநா[ன] வில்லவராய[னு]க்கு விற்று[க்குடு]த்த[து]-
- 17 க்கொள்வதாக எம்மிசை[ண] வி[லை]ப்பொருள் அந்ருடி நற்காசு ச ப[ரி] [ர]*
[இ]க்காசு நாவெ மாகா[ணி]யுக்கை[க]க்கொண்டு திருவா[ணை]க்காவுடைய எம்-
பெருமா[ர்] ஸ்ரீபண்டாரத்து ஒடுக்கி மு[ணை]யந் அருமொ[ழி]தெவநா[ந்] வில்ல-
வராயனுக்கு விற்றுக்கு[தெ*]-
- 18 து இவந் உடையார் திருவாணைக்காவுடைய எம்[பெரு]மார் கெ[ர]யினில் இடங்-
[கை]நாயகொந்து ⁸எழுநூறுவித்த இஷலவ[ர]ஹன[வெ]ட[வ]க்கும் நம்பிராட்டி-
யார்க்கு திருமஞ்சந[்க]ன[க்]கு திருவமர்தப[டி]க்கு இரண்டு திருநாள்[னு]ம்
இ[ர]ண்டு நாள் திருவிழா எழுநூறுகைக்கு உள்[ள்]ட்டு*
- 19 வெண்ணெய் கிமங்கலத்து இந்நில ச ங கல்வித்திருத்தி ஸ்ரீபண்டாரத்து புந்செய்
வரிசைய[ர]ல் வெளி ஒன்றுக்கு நெல் ஐங்கலமாக ராஜகெவ[ரி]மர[க்]காலால்
இந்நிலம் நாவெ முக்காலு[க்]தும் அளப்பத[ர]ந் ஜ⁹ உயி[ந]ன வது நு [ர]* இந்-
நெல் இருபத்துமுக்கலநெ இருநா[ணி]க்குறு*
- 20 ணியும் அளக்குமடத்தில்¹⁰ கார் ப[ர]தி [பசாநம்] பாதி அளப்பதாகவும் [ர]*
[இ]தி[ல்] மிந்தி ¹¹கொண்டு [இ]வந் இடங்கையக[ொந்து] எழு[நூறு]-
விதத இஷலவாஹந[வெ]வர்க்கும் நம்பிராட்டி[யா]ர்க்கும் திருமஞ்சநப[டி]க்கு[க்]-
[கு]ம் திருவ[மு]தப[டி]க்கும் இரண்டு திருநாள்[னு]ம் [இ]ரண்டு நா[ள்]மு-
[ள]ன[ரு]ன[ரு]க[க்]கு*
- 21 உள்ளிட்டு வெண்ணெய்கிமந்தங்களுக்கு கிமந்தஞ்செய்து [கடு]த்தொம் [ர]* மு[ணை]யந்
[அரு]மொழி[வெ]வ[ர]ன[ா] வில்லவராய[னு]க்கு திருவாணைக்காவு[டைய] எம்-
பெருமா[ரு]க்கு ¹²முடிவதுநாகிய ¹³ஸ[ர]ணையாக [உ]ள[ள்]ட்ட க[ந]ம[க்]களாம்
[ர]* இது ப[ர]த[வெ]ணையா[ரு]கெ[த] [ர]*

¹ Read மீ.² Read மீதி.³ Read ஹல.⁴ Read வ.⁵ Read மீ.⁶ Read கிழி.⁷ Read உத்தமசிவி.⁸ The க of நாயக had been originally omitted and was subsequently entered.⁹ This is the usual abbreviation for நெல், 'paddy'; the following symbols represent the quantities and measures which are repeated in words in the next sentence.¹⁰ Read மீடத்தில்.¹¹ This seems to be corrected by the engraver from மீ தி which is, however, more correct.

Read மூல

¹² Read உணை

TRANSLATION

(Line 11.) In the 47th year (*of the reign*) of king Râjakêsarivarman, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who *etc.*¹ — (*at*) the order of Chandêśvara,² who is the chief servant of the lord of the three worlds who is pleased to reside under the sacred white *jambû* tree (*tiru-veṇ-nâval*) at Tiruvâṇaikkâ, a *dêvadâna* (and) *brahmadêya* in Mîgôlai, (*a subdivision*) of Pândikulâśani-vaṇanâḍu, we sold the following land to Muṇaiyaṇ Arumolîdêvaṇ, *alias* Villavarâyaṇ, the son of Arayaṇ of Vaḷambagudî in Mîsengiḷi-nâḍu, (*a subdivision*) of Jayasimha-kulakâlavaṇanâḍu.³

(L. 13.) The eastern boundary agreed on of the land which (*we*) sold to him at Âligudî in Mîgôlai, (*a subdivision*) of Pândikulâśani-vaṇanâḍu, (*one*) among the villages on the southern bank (*of the Kûvêri*) (*and*) a *dêvadâna* of the lord Emberumân of Tiruvâṇaikkâ, (*is*) to the west of the *Pillaiḡolli* channel; the southern boundary (*is*) to the north of the *Aḡai* channel on the north of the thrashing-floor; the western boundary (*is*) to the east of the boundary of Pudukkudî, a hamlet on the south of Uttamaśîlichaturvêdimangalam;⁴ (*and*) the northern boundary (*is*) to the south of the high road on the southern bank of the river. Altogether, $4\frac{3}{4}$ (*vēli*) of land, enclosed within these four great boundaries agreed on.

(L. 16.) As these four and three quarters (*vēli*) of land had been lying full of holes and sand as uncultivated dry land until the forty-seventh year (*of the reign*) of this king, we agreed to sell that land to Muṇaiyaṇ Arumolîdêvaṇ, *alias* Villavarâyaṇ, for a purchase-money of 4, $\frac{1}{20}$, $\frac{1}{80}$ good *kâṣu* current at the time.

(L. 17.) Having received these four, one twentieth and one eightieth *kâṣu* and having deposited (*them*) in the treasury of the temple of Emberumân of Tiruvâṇaikkâ, (*we*) sold (*the land*) to Muṇaiyaṇ Arumolîdêvaṇ, *alias* Villavarâyaṇ.

(L. 18.) Having dug and reclaimed these $4\frac{3}{4}$ (*vēli*) of land, (*he*) has to supply for these four and three quarters (*vēli*) of land to the temple treasury 23 *kalam*, 2 *tûni* and 1 *kuruṇi* of paddy by the *marakkâl* (called after) Râjakêsarî,⁵ (*viz.*) five *kalam* for each *vēli* at the rate for dry land, for the expenses required by the god Rishabhavâhana — whom he had set up under the name Iḍaṅgainâyagar⁶ in the temple of the lord Emberumân of Tiruvâṇaikkâ — and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

(L. 19.) If these twenty-three *kalam*, two *tûni* and one *kuruṇi* of paddy are supplied, half has to be supplied in *kâr* (and) half in *paśâṇam*.⁷

(L. 20.) Having received this in full, we made provision for the expenses required by the god Rishabhavâhana whom he had set up under the name Iḍaṅgainâyagar, and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

¹ The historical introduction of this inscription is the same as in No. 73.

² See above, p. 167, note 9. ♣

³ According to Vol. II. No. 66, paragraphs 469 and 474, Mîsengiḷi-nâḍu was a subdivision of the district of Pândyakulâśani-vaṇanâḍu.

⁴ A village of the same name is mentioned in Vol. II. No. 57, paragraph 7

⁵ On this measure see above, Vol. II. p. 42.

⁶ *I.e.* 'the lord on the left hand (of Pârvati).'

⁷ *Kâr* and *paśâṇam* are two different kinds of paddy.

(L. 21.) (*This is an agreement made by*) us, the *Pūjāris*, including Chaṇḍēśvara, who is the chief servant of Emberumāṇ of Tiruvāṇaikkā, with Munaiyaṇ Arumolīdēvaṇ, *alias* Villavarāyaṇ. *This (is placed under)* the protection of all *Māhēśvaras*.

No. 77.—INSCRIPTION AT KAVANTANDALAM.

In chronological order this inscription follows immediately after No. 67 above, and No. 78 after No. 68 above. It was found impossible to insert them in their proper places, because Nos. 64 to 76 had been already set up in pages when Nos. 77 and 78 were copied. Besides these two records, the following inscriptions commencing with புகழ்மாது விளங்க were copied in 1901, in addition to those noted under clause VIII. on page 126 above:—

30. 36th year: Tennēri, No. 195 of 1901.

31. 41st year: do. No. 197 of 1901.

32. 42nd year: Acheharapākkam, No. 254 of 1901.

33. 43rd year: do. No. 259 of 1901.

34. 49th year: do. No. 256 of 1901.

The subjoined inscription (No. 206 of 1901) is engraved on the south wall of the Lakshminārāyaṇa temple at Kāvāntandalam. The same temple contains three earlier inscriptions (Nos. 207 to 209 of 1901), according to which it was built in the time of the Gaṅga-Pallava king Kampavarman¹ by a certain Mānasarpa from Kuḷaṇūr² in Vēṅgai-nāḍu.

The inscription, which is incomplete, is dated in the 4th year of the reign of Rājēndra-Chōla II., but omits the reference to his queen which occurs in the Sōmaṅgalam inscription of the 3rd year (No. 67 above). It records the proceedings of a meeting of the assembly of Kāyvaṇṭandalam (l. 3) in Tamaṇūr-nāḍu, a subdivision of the district of Ūṟṟukkāṭṭu-kōṭṭam Kāvāntandalam, Tamaṇūr³ and Ūṟṟukkāḍu⁴ are all included in the modern Conjeeveram tāluka.⁵

TEXT

- 1 ஸ்வஸ்தி ஸ்ரீ [பு] திரு ம[ன்சி] விளங்க இரு[சுவடனைய தன் தொளும் வா-
ளன்து[னை]யெநக்கெழலர்⁶ வஞ்சனை கட[னு] வயி[ராகரத்துக்கு[ஞ்]சரக்குழாம் பல
வாரி⁷ ஐஞ்சவிச்[ச]க்கரகொட்டத்தாராவரைசனைத்திக்கு நிகழத்திறை கொண்டருளி
அருக்கதுதையத்த[ை]ர[சை]யி[விருக்கும்] கமலமனைய ந[வ]மகடன்னை முன்னாள்⁸
ருளித்த[வ*]ன்கான்⁹ திருமாலாக்கெழலாகியெடுத்தன¹⁰ யாதுஞ்சலியா வகையிதி-
தெடுத்து தன் குை-
- 2 ட நிகழவில் இ[ன்]புறநிருத்தித்திநீர்தியும்¹¹ புலியு[ன்]திரைசொறுடோத்திப்புகழு[ன்]ரு-
மமும் புவிதொறுநீறுத்தி வீரமுன்தியாகமுமாகமுங்கருணையும் உரிமைச்சற்ற[மு]-
மாகப்பிரியாத்த[வ*]நிகழ ஜ[ய*]மு[ம்*] தாதும் வீற்றிருந்து குலமணி[மகுடமு-

¹ See page 8 above.

² This is evidently another form of Kuḷam or Kolanu, the modern Ellore; see above, Vol. II. p. 308.

³ See above, Vol. I. p. 180 and note 1.

⁴ See *ibid.* p. 181 and note 1; Vol. II. p. 345; Vol. III. p. 113 and note 2.

⁵ Nos. 404, 395 and 112 of the *Madras Survey Map*.

⁶ See above, p. 135, note 1. *Kēlalar* would mean 'he of the boar(-crest),' i.e. the (Eastern) Chālukya (Vijayāditya VII.); see p. 128 above.

⁷ See above, p. 135, note 2.

⁸ Read முன்னர்

⁹ Read வந்தான் திருமாலாதி

¹⁰ Read கை

¹¹ Read தக்காயும்

தைமை[ரி]ம்கு[ட்]டி தன் க[ழ]ல் தராதிவர் குடச்செங்கொல் காவலம்புவி-
கெ[ர]து[டா*]க்கிய[] கொகிராஜகேசரிவகுரான உடையார் ஸ்ரீ[ர]ாதேநுசொழ-
கெவரக்கு யாண்டு ச ஆவது ஜயங்-

3 கொண்டசொழமன்டல[த்து] ஊ[று]ம்காட்டுக்கொட்ட[த்து] தமநூர்நாட்டு ஸ்ரீ[ர]ாதே-
[யங்]காய்வாள் தண்டலமாகிய வ[து]வெ[ட]கிமங்கலத்து தேவாஸமெயொம் இவ்-
வாட்டை ¹ஜெனிககாயற்று வகு[வ]பக[த]து ²ஷஷியாத் திருவொணமும் பெற்ற
வி[ய]முக்கிழமை கா[ன]து நம்முர் ³நடு[வி]ல் ஸ்ரீ[ர]கையில் வீற்ற[ந]த்தா[ழ்]-
வார் ⁴[தி]ருமு[ற்ற]த்தெ அகிகா[க]ள் ⁵சொழமுலெ[த்]தவொளா[ர்]ரு[ம] கடவி-
ருக்ககூட்டக்குறைவரக்கூடிய[ரு]-

4 [ந்]து [பணி]ப்ப பணியாற்பணி[ய்][த்த] எ[ழுத்து] [I*] இக்
. . . பு உள்ளாரும் காங்கனம் செலுத்த[த*] ம[ர*]ட்டாது கிடளதமையில்
தே[வ]லமெயொம் கடவொயாந [சித்தி]கா திருவொண[த்]திருவிழ[ர*]

TRANSLATION.

(Line 2.) Hail ! Prosperity ! In the 4th year (of the reign) of king Rājakēsarivarmān, *alias* the lord Śrī-Rājendra-Śōladēva, who *etc*⁶— we, the great assembly of Kāyvāntandalam, *alias* Chaturvêdimāṅgalam, a *brahmadēya* in Tamaṇūr-nāḍu, (a sub-division) of Ūṟṟukkāṭṭu-kōṭṭam, (a district) of Jayaṅḡḇḇa-Śōla-maṇḍalam, being assembled, without a vacancy in the assembly,⁷ in the court (*mūṟam*) of the sacred temple of Viriṇṇund-Ālvār in the middle of our village on a Thursday which corresponded to (the day of) Tiruvōṇam (Śrāvāṇa) and to the sixth *tithi* of the first fortnight of the month of Vriśchika in this year,⁸ ordered (the following) writing, while the magistrate (*adhiikārin*) Śōḷa-Mūvêṇḇavêḷār⁹ also was walking about.

(L. 4.) Whereas and ourselves had been unable to pay which was due from us, the great assembly, [at] the festivals (on the days) of Sittirai (and) Tiruvōṇam

No. 78.—INSCRIPTION AT PERUMBER.

This inscription (No. 264 of 1901) is engraved on the west wall of a *maṇḍapa* in front of the Tāṇḇṇṇīśvara temple at Perumbêr in the Madurāntakam tāluka of the Chingleput district. The ancient name of the temple was Śrīkaraṇīśvara (l. 22), and that of the village was Perumbêrūr (ll. 22 and 23). From this and other inscriptions we learn that Śrī-Madurāntaka-chaturvêdimāṅgalam, which is the modern Madurāntakam, formed a separate division of the district of Kaḷattūr-kōṭṭam¹⁰ (l. 21); that Acheharapākkam (9 miles south-south-west of Madurāntakam) was a quarter of it; and that Perumbêrūr (3 miles south-west of Acheharapākkam) was a hamlet on the south of it (l. 22).

¹ Read ஸ்ரீ[ர]க.

² Read ஷஷியுத்.

³ Read முர்.

⁴ Read நுத்தாடிவார்.

⁵ Read ஸ்ரீ[ர]க.

⁶ The historical introduction of this inscription is the same as in No. 64.

⁷ See above, p. 57, note 8.

⁸ This date regularly corresponds to Thursday, the 7th November A.D. 1073. See the continuation of Professor Kielhorn's paper on "Dates of Chōla kings," which will appear in *Ep. Ind.* Vol. VII., date No. 56.

⁹ This seems to have been an officer delegated to attend the meeting of the assembly.

¹⁰ See above, p. 113 and note 13.

The date is the 11th year of the reign of Kulōttunga I. (l. 20 f.). As stated in the introductory remarks to this chapter (p. 129 f.), the inscription carries the account of the king's achievements as far as the defeat of Vikkalan and the conquest of Gaṅga-maṇḍalam and Śiṅgaṇam. It records that the assembly of Madurāntakam remitted the taxes on certain land at Perumbēṇr in favour of the temple, and breaks off with the signatures of a number of citizens in charge of different portions (*séri*) of the city, which were named after Chōla kings.

To the list of inscriptions opening with புகழ் சூழ்ந்த புணரி on p. 125 f. the following one, which I had overlooked, must be added :—

16. 15th year : Kadappēri near Madurāntakam, No. 138 of 1896.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகழ் சூழ்ந்த [பு]ண[ரி] அகழ் [சூ]ழ்ந்த புகழில்பொன்[நெ]மி.
- 2 பனவும் தந் நெமி நடப்ப வள[ங்]கு ஜயமகளை இ[ளங்]கெ[ரப்]பருவத்[து].
- 3 சச்சகரகொட்டத்து விக்கிரமத்தொழிலால்புதுமணம் புணர்ஞ் ¹[ம]தன-
- 4 [ரை]யிட[ம்] ²வயிராகரது வாரி அயில்மு[னைக்]குணவன[ர]சர் தன்னமிரிய வா-
நுறை கழி[து]
- 5 தொள் வ[வி] காடிக்க[ர்]தியை ³விறுதிப்பொர்ப்பரி நடாதி வடதி[சை] வா-
கை குடித்தெ[ன்].
- 6 நிசைத்தெமருகமல[பு]ழமகள் பொது[மை]யும் பொ[ன்னி]யாடை [நன்னிலப்பா]வ
த[னிமை].
- 7 யுனவிர வது பு[னி]தருகிருமணிமகுட[மு]ரி[சை]மயிற்[சூ]டி [தன்ன]டியிரண்டெட-
முடியா[கத்]தொ-
- 8 [ன்னி]லவென[ர்] சூட [மு]ன[னை] மனு[வாறு] பெருக ⁵கலியாறு வறுப்ப செ-
[ங்கொ]ல் தி[சை].
- 9 [தொறுஞ்செலவ] லென்னுடை இருநிலவளாகமெங்க[னு]கது திருநில[ெ]வண்ணி-
- 10 [வ]ரா[தி]தழ ஒருத[னி] மெருவிறபுலி விளையாட வாரகடல் ⁶திவாணாதுப்பூபதி-
யர் [வி]டுக ⁷கலஞ்செ[ர*].
- 11 ரி களிது [மு]றை ந[ற]ப [வி]ல[ங்]கிய [தெ]ன்னவன் கருந[லை] ப[ரு]னலைதிட
தன் பொன்னக[ர்]ப்ப[பு]றதிடைக்கிட[ப்ப].
- 12 வினனாப்பிற்[சூ]லப்பிறை ⁸பொல் ⁹தீற்பிழையெனெனு[ஞ்சொல்லைதிர்] செ[ரடி]ற்ற-
ல்லது தன் கை[க]
- 13 [விச்சலலெ]திர் ¹⁰கொடா விக்லவன் க[ல்]லநர் ¹¹நங்கி [து]ட[ங்]கி மண[னா]ர் ¹²
நடுவென[துங்க]ப[தி]ய[ன].
- 14 [வம்] எங்கனும் பட வெங்கனும் ¹³விட [த]ன் [ம]ரான[மு]ங்குறிய ¹⁴விரமுங்-
கடப்ப [எ]மின ம[லை]களு[மு].
- 15 [து]கு நெளிப்பவிழி[க] நகிக[னா]ஞ்சுழன்றுடை[கொட] விழுந கடலு[கலை]வி[த].
லமரக்குடதி[சை].
- 16 தன்ன[னா]க[னா] த[ர]ன[னா]யும் ப[ன்]னா[னா] ப[லபல] முதுகுப்பயத்[தெ]-
[தி]ர ¹⁵மாரிய ஜய[ப்].

¹ Read மத.

² Read யிட்டம்.

³ Read கீர்த்தியை.

⁴ Read புனிதத்திரு.

⁵ Read பெருக.

⁶ Read சீவா.

⁷ Read விடுதல.

⁸ Read சூலப்பிறை.

⁹ Read யெனனுஞ்.

¹⁰ Read விடலெதிர்.

¹¹ Read கலவநர்.

¹² Read மணனார்.

¹³ Read கைமுங்.

¹⁴ Read வீட.

¹⁵ Read முதுகுமட்டத்தெதிர்.

- 17 பெருநீ[ரு]வ[ம்] பழி[யு]கது குடுத புழி[ன்] செ[வ]வியும் வா[ன]ரமிட¹ மட-
கையரிடமுமிளா[து]² குடு-
18 த வெ[ங்கரி நிறை]யு[ங்]சங்கமண்டலமுஞ்சிங்க[ணன்]டுவ[ன்]ன[ன]³ பாணியிரண்-
டும் ஒருவிதைச கை[க்]-
19 கொண்ட[ர]மு[கி]ருப்பயதலங்க[லு]ம் பொல்⁴ விரமுனியாகமும் விளங்கப்பா[மி]-
தைச மெவல[ர் வ]-
20 [ண]ங்க⁵ [விற்றி]ரு[ரு]ளிய கொவிராஜகெசரிவதூ[ரு] உ[ன]ையார் ஸ்ரீகுடு[வ]ர-
துங்கசொழுவதற்கு [ய]ரண்டு பதினொன்ற-
21 வது ||— ஜயகொண்டசொழமண்டலத்து க[ன]த்தூர்க்கொட்டத்து ததியுர்⁶ ஸ்ரீம-
துராஜக[ச]துஷ்ட[தி]மங்க[வ]து பெ[ச*]-
22 நுங்குறிவ[ன]வயொம் எழுத்து [*]⁷ நமூர்த்தெட்டி-கை பெ[ரும்பெறு]ரில்
ஸ்ரீகர[ணி]யரமுடை[ய] ஹோடெவர் கா[ணி]ய[ரன*]
23 [இ]ம[நி]லம் பெரும்பெ[று]ர் ஸ்ரீகுஷ்டபுரவாயகாலு[தி] வ[ட]ன[ி] முத[ற்க]-
ன[து] மதுராஜக[வ]தி குழி⁸ [மு]ன்றும் [ச]திரம் ட[ர]ட[க]ம் எ[ச*]-
24 [ட்]மம் நாலாஞ்ச[தி]ர[து] க . [ழ] . . [ம்]¹⁰ [*] இரண்டாங்க[ன]மது
[இ]வ்விதி குழி⁹ [மு]ன்றஞ்சதிரம் பாடகம் எட்டும நாலாஞ்சதிரம் பாட-
கம் எழு[ம்]
25 [ஐ]ஞ்சாஞ்சதிர[ம்] பாடகமெலநாவில் வடசு[ன]ைய பாடசமுன்றும்¹¹ [*] 'முன்-
ருங்கன[ம்]து இவ்விதி குழி நாலாஞ்சதிரத்து வடசு[ன]ையப்பா[ட]-
26 [க]ம் இரண்டெ காலும் [*] ஆகப்பாடகம் முப்பத்திரண்டெ க[ர]நிநாற்பொ[ள்]
பதினொருகழஞ்செ மு[சு]ரவே மஞ்சாடியுமிரண்டு [ம]ரவும் [*] கொயிலில்
டுத¹¹-
27 [ம்]கு எழுமாவ[ன]ர எ[ற்றி] பொந் ப[ன்]னி[ரு]க[ழ]ஞ்ச[ம்] இ[த்*]டுவற்கு
இ[ந]ம[நி]யாக உ[ரு]க[தி]த்தவ[ன]ர இ[ந]ம[நி]ய[ர]க[ல்]ல[லும்] செம்ப[லும்]
வெட்டுவித்து டு-
28 கானகடவர்களா[ரு]வ[ம்*] அரையமகண்மை கொளாதொமாகவும் குடுத்தொம் பெ-
ருங்குறிவ[ன]வயொ[ம்] [*] ப[னி]த்தார் ஸ்ரீமதுராஜகச்செரி இர-
29 [ர]பூர் சொட்டை கொவிப்பட்டரும்¹² ச[ப]ராஜகச்செரி உதுப்புட்டு¹³ குந்த-
கா[னி] ஸ்ரீ[ன]யோஜியாரும் ஸ்ரீஇருமுடி[சொ]ழச்செரி நம்பூர் காட்டுகை நா-
ராய[ண]சுமவி-
30 [த்த]ரும் ஸ்ரீசிங்கனா[க]ச[செரி] அரண்புறத்து ஸ்ரீகுஷ்டப்பட்டரும்⁴ ஸ்ரீநிரசொழ-
ச்செரி பிப்பினை நார[ர] [ன]ப்பட்டலு[டு]குதுவாஜபெ[ய*]யாஜியாரும் ஸ்ரீ-
கொ[த]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of Victory at Śakkarakôṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirâgaram.

¹ Read வாளாரொண்கண்.⁴ Read வீர.⁷ Read நம்பூர்.¹⁰ Read சீனநாலும் (?).¹¹ Read ஓர்.² Read நீட்டமுமிளாது.⁵ Read வீமதி.⁸ Read கரணையர்.¹¹ Read இதற்கு.³ Read சிங்கணமென்னும்.⁶ Read தனிபூர்.⁹ Read ஈன.¹² Read சீ.

(L. 4.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, established (*his*) fame, and spurred (*his*) war-steed, so that the army of the king of Kuntala, (*whose spear had*) a sharp point, retreated.

(L. 5.) Having put on the garland of (*the victory over*) the Northern region, (*he*) came to put a stop to the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region and to the loneliness of the goddess of the good country whose garment is the Ponnî, and put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 8.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly white light of (*his*) white parasol shone everywhere (*on*) the circle of the great earth; (*and his*) tiger(-*banner*) fluttered unrivalled on the Mêru (*mountain*).

(L. 10.) (*Before him*) stood a row of elephants showering jewels, which were presented by the kings of remote islands whose girdle is the sea.

(L. 11.) The excellent head of the refractory king of the South (*i.e.* the Pândya) lay outside his (*viz.* Kulôttunga's) beautiful city, being pecked by kites.

(L. 12.) Not only did the speech (*of* Vikkalaṇ):—"After this day a permanent blemish (*will attach to* Kulôttunga), as (*to*) the crescent (*which is the origin*) of (*his*) family,"¹—turn out wrong, but the bow (*in*) the hand of Vikkalaṇ was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads—with Maṇalûr in the middle—to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very sea into which (*he*) plunged became troubled and agitated.

(L. 15.) (*The Chôla king*) seized simultaneously the two countries called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of Fame, who gladly brought disgrace (*on* Vikkalaṇ), and the great goddess of Victory, who changed to the opposite (*side*) and caused (Vikkalaṇ) himself, who was desirous of the rule over the Western region, and (*his*) army to turn their backs again and again on many days.

(L. 19.) (*He*) was pleased to be seated (*on the throne*), while (*his*) valour and liberality shone like (*his*) necklace and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 20.) In the eleventh year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôladêva.

(L. 21.) The writing of us, the great assembly² of Śrî-Madurântaka-chaturvêdimaṅgalam, an independent village³ in Kaḷattûr-kôṭṭam, (*a district*) of Jayaṅgaṇḍa-Śôla-maṇḍalam.

(L. 22.) We, the great assembly, have granted that (*the following*) tax-paying land, which is the property (*kâni*) of (*the god*) Mahâdêva of the Śrîkaraṇîśvara (*temple*)

¹ See above, p. 147, notes 1 and 2.

² The two terms *kuri* and *sabhâ* appear to be synonymous; see above, p. 17, note 3.

³ On *taniyûr* see above, p. 3, note 7.

in Perumbêrûr, a hamlet in the south of our village, shall be caused to be engraved on stone and on copper (*as belonging*) to this god (*and*) as free from taxes as long as the moon and the sun shall last, and that we shall not levy (on it the taxes called) *untarâyû*¹ (and) *maganmai*:² — Eight *pâdagam*³ (of) the third square to the east of the *Madurântaka* road in the first *kanârû*⁴ to the north [of the *Śrīkrishṇapurā* channel] (*at*) Perumbêrûr, [and four (*pâdagam*) on the east] of the fourth square. Eight *pâdagam* (of) [the third square to the east of the same road] in the second *kanârû*, seven *pâdagam* (of) the fourth square, and three *pâdagam* on the northern side of the four *pâdagam* on the west (*of*) the fifth square. Two and a quarter *pâdagam* on the northern side of the fourth square to the east of the same road in the third *kanârû*. Altogether, thirty-two and a quarter *pâdagam* (*The tax due*) on (*this land is*) eleven and three quarters *kalaṇju* and one and two tenths⁵ *mañjâḍi* of gold.⁶ Having added to this (*sum*) from the temple (*funds*) seven tenths and one twentieth (*mañjâḍi*), (*the total is*) twelve *kalaṇju* of gold.⁷

(L. 28.) (*The above*) was ordered by Śottai⁸ Gōvindabhaṭṭar of Irâyûr,⁹ (*in charge of*) Śrī-Madurântakachêri; Kuṇṇakâli Sômayâjīyâr of Uṇupputtûr,¹⁰ (*in charge of*) Śrī-Parântakachêri; Kâṭṭugai Nârâyana-Kramavittar of Nambûr, (*in charge of*) Śrī-Irumuḍi-Sôḷachêri; Śrīkrishṇabhaṭṭar of Araṇaippuram,¹¹ (*in charge of*) Śrī-Simbalântakachêri; Nârâyana-bhaṭṭa-Sarvakratuvâjapê[ya]yâjīyâr of Pippirai, (*in charge of*) Śrī-Vīra-Sôḷachêri

POSTSCRIPT.

Before concluding this chapter on the inscriptions of Kulôttuṅga I. I have to make some additional remarks on the names of his queens.¹² In the introduction to the inscriptions of his son Vikrama-Chôḷa (page 182 below) it will be shown that the official title of the chief queen is often mentioned twice—first in connection with her proper name, and a second time immediately before the name of the king himself, with whom she is stated to be seated on the throne. If we re-examine the inscriptions of Kulôttuṅga I. in the light of this observation, we find that, in an inscription of his 26th year (No. 72 above), there are mentioned (1) Dīnachintâmaṇi with the title Bhuvanamuḷududaiyâl, (2) Êḷisai-Vallabhî with the title Êḷulagamudaiyâl, (3) Tyâgavallî with the title Ulagudaiyâl, and (4) once more Bhuvanamuḷududaiyâl (*i.e.* Dīnachintâmaṇi) as seated on the throne with the king. In two inscriptions of the 30th and 42nd years (Nos. 73 and 75 above) the order is (1) Tyâgavallî Avanimuḷududaiyâl, (2) Êḷisai-Vallabhî Êḷulagamudaiyâl or Êḷulagamudaiyâl, and

¹ See above, p. 162, note 7.

² With *maganmai*, 'the daughtership,' compare the similar term *maganmai*, 'the sonship,' in No. 57 above, text line 9.

³ This is evidently the name of a land measure.

⁴ For *aviram*, 'a square,' and *kanârû* or *kanârû* see above, p. 154 and note 7.

⁵ See above, Vol. II. p. 36, note 1.

⁶ This sum must have been paid to the assembly by a person whose name does not occur in the preserved portion of the inscription.

⁷ This total is wrong and seems to have been arrived at by adding further 3½ *mañjâḍi* for rounding.

⁸ According to the *Guruparamparâprabhāva* this was the name of the family of the Vaishṇava *āchāryas* Nādamuṇi.

⁹ The same place is mentioned in Nos. 29, 31, 32, 35 and 38 above.

¹⁰ See above, p. 168 and note 4.

¹¹ The same place is mentioned in Nos. 30, 31, 32, 35 and 36 above.

¹² See above, pp. 131, 156 and 159.

(3) again Avanimulududaiyâl (*i.e.* Tyâgavallî). In two inscriptions of the 45th and 47th years¹ we have (1) Tyâgavallî Ulagudaiyâl and (2) Êlîsai-Vallabhî Êlulagumudaiyâl, and No. 76 adds Ulagumudaiyâl (*i.e.* Tyâgavallî) a second time. It follows from these references that in A.D. 1095-96 Dînachintâmani occupied the place of chief queen, while Êlîsai-Vallabhî and Tyâgavallî were the second and third queens. In A.D. 1099-1100 Dînachintâmani had died, Tyâgavallî had been made chief queen, and Êlîsai-Vallabhî remained second queen. This arrangement was still in force in A.D. 1116-17 (No. 76 above). It follows further that the title Ulagudaiyâl, which occurs in inscriptions of A.D. 1114-15 to 1117-18,² must be referred to Tyâgavallî. The title Bhuvanamuḷududaiyâl or Avanimulududaiyâl, which is found in numerous inscriptions between A.D. 1072-73 (No. 67 above) and A.D. 1118-19,³ was first borne by Dînachintâmani (No. 72 above) and afterwards, besides the title Ulagudaiyâl, by Tyâgavallî (Nos. 73 and 75 above). Dînachintâmani is perhaps identical with the Madhurântakî of the Chellûr and Pithâpuram plates of Vira-Chôḍa,⁴ which are dated in A.D. 1090-91 and 1092-93, respectively.⁵ It may be noted in passing that the Tamil poem *Kalîṅattu-Parani* must have been composed later than A.D. 1095-96, because in this year Dînachintâmani was still alive, while the poem already mentions Tyâgavallî as chief queen.⁶

VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

The following is a list of the inscriptions of Vikrama-Chôḷa, the son and successor of Kulôttuṅga I., which have been copied so far.

I. Tamil inscriptions opening with the words முமாலை மிடைந்து.

1. 4th year : Tanjore, above, Vol. II. No. 68.
2. Do. Maṇimaṅgalam, No. 33 above.
3. Do. Tiruvidaimarudûr, No. 138 of 1895.⁷
4. 5th year : Tiruvengâdu, No. 121 of 1896.⁸
5. Do. Tiruvârûr, No. 164 of 1894.⁹
6. 7th year : Tiruvidaimarudûr, No. 139 of 1895.
7. 8th year : Tiruvottûr, No. 88 of 1900.
8. 11th year : Âlaṅgudi, No. 165 of 1894.
9. 15th year : Tirumalavâḍi, No. 79 below.

II. Tamil inscriptions opening with the words முமாது புண்ண.

1. 5th year : Tiruvidaimarudûr, No. 130 of 1895.
2. 6th year : Madurântakam, No. 128 of 1896.
3. Do. Achecharapâkkam, No. 257 of 1901.
4. 7th year : Tiruvottûr, No. 87 of 1900.
5. Do. Achecharapâkkam, No. 258 of 1901.
6. 9th year : Conjeeveram, No. 80 below.

¹ The unpublished Âlaṅgudi inscription (No. 44 of 1891) and No. 76 above.

² Above, p. 126, clause VIII. Nos. 22, 23, 24 and 26.

³ An inscription at Achecharapâkkam, No. 34 of the list on page 172 above.

⁴ See above, p. 131, note 13.

⁵ See *Ep. Ind.* Vol. VI p. 345.

⁶ *Kalîṅattu-Parani*, x. 55; *Ind. Ant.* Vol. XIX. p. 333.

⁷ *Ep. Ind.* Vol. IV p. 263, No. 21, and Vol. VII p. 3.

⁸ *Ep. Ind.* Vol. IV. p. 263, No. 22, and Vol. VII p. 3.

⁹ Above, Vol. II. p. 309; *Ep. Ind.* Vol. IV. p. 73, No. 10, and Vol. VII. p. 3 f.

7. 9th year : Pallāvaram, No. 314 of 1901.
8. Date lost : Pallāvaram, No. 324 of 1901.
9. [9]th year : Madurāntakam, No. 263 of 1901.
10. 11th year : Pallāvaram, No. 318 of 1901.
11. 15th year : Uttaramallūr, No. 68 of 1898.
12. [1]xth year : Tillasthānam, No. 30 of 1895.

III. A Tamil inscription without introduction.

11th year : Kôviladi, No. 276 of 1901.¹

IV. Two Telugu inscriptions.

1. Śaka-Saṃvat 1049 : Chêbrôlu.²
2. Śaka-Saṃvat 1054 : Niḍubrôlu.³

V. A Sanskrit inscription at Śevilimêḍu : 16th year.

The Chellūr plates of Kulôttuṅga-Chôḍa II.⁵ and the Piṭhāpuram inscription of Mallapadêva⁶ state that Vikrama-Chôḍa was the son and successor of the Eastern Châlukya king Kulôttuṅga-Chôḍa I. or Rājendra-Chôḍa (II.). The Piṭhāpuram inscription adds that he bore the surname Tyāgasamudra, that he went to govern the Chôḍa country, and that after his departure the country of Vêṅgī became devoid of a ruler. On the strength of these statements I have identified Vikrama-Chôḍa with the hero of the *Vikkirama-Śôḷaṇ-Uḷā*, in which his surname Tyāgasamudra occurs, and with the Chôḷa king Parakêsarivarman, *alias* Vikrama-Chôḷadêva, whose inscriptions inform us that he originally resided in the Vêṅgai country and that he left it to ascend the Chôḷa throne.⁷ The newly discovered Tēki plates show that Vikrama-Chôḍa was not, as was hitherto believed,⁸ the eldest son of Kulôttuṅga I., but a younger brother of Vīra-Chôḍa, the third son of Kulôttuṅga I.⁹ As the two copper-plate grants which mention Madhurāntakī¹⁰ do not contain the name of Vikrama-Chôḍa, it remains doubtful whether his mother was Madhurāntakī or another of the queens of Kulôttuṅga I.¹¹ and, if the former should be the case, whether he came next to Vīra-Chôḍa in seniority or was another of the four younger sons of Madhurāntakī.¹²

The Tamil inscriptions of Vikrama-Chôḷa state that he left the North for the South and was crowned as Chôḷa king.¹³ Professor Kielhorn's calculations of the dates of his inscriptions in the Tamil and Telugu countries show that his coronation took place on (approximately) the 29th June A.D. 1118.¹⁴ Guided by his Tamil inscriptions, we can distinguish three periods in the career of Vikrama-Chôḷa. The first of these was his expedition into the Kalinga country, which is mentioned in the first place in his Tamil inscriptions. On this

¹ *Ep. Ind.* Vol. VII. p. 4, No. 58.

² *Ep. Ind.* Vol. VI. p. 223 ff. and p. 280, No. 42.

³ *Ibid.* p. 281, No. 43, and Vol. VII. p. 5.

⁴ *Ep. Ind.* Vol. VI. p. 227 ff. and p. 279, No. 41; and Vol. VII. p. 3.

⁵ *Ind. Ant.* Vol. XIV. p. 55.

⁶ *Ep. Ind.* Vol. IV. p. 241.

⁷ Above, Vol. II. p. 308 f.

⁸ Above, Vol. I. p. 32, Vol. III. p. 131, and *Ind. Ant.* Vol. XX. p. 282 f.

⁹ *Ep. Ind.* Vol. VI. p. 335.

¹⁰ Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹¹ See p. 177 above, and *Ep. Ind.* Vol. VI. p. 344, verse 11.

¹² Above, Vol. I. No. 39, verse 13, and *Ep. Ind.* Vol. V. No. 10, verse 12.

¹³ Above, Vol. II. p. 308, and below, No. 79, ll. 9-12

¹⁴ *Ep. Ind.* Vol. VII. p. 5.

occasion he defeated the Teliṅga or Teluṅga Bhīma of Kuḷam,¹ who was apparently one of the Nāyakas of Ellore.² The Kalinga war is also referred to in the inscriptions beginning with குமாது புணர³ and in the *Vikīrama-Śōlaṅ-Uḷā*.⁴ The *Kulōttuṅga-Śōlaṅ-Uḷā*, an unpublished poem in honour of Kulōttuṅga II., states that Akalāṅkaṇ (i.e. Vikrama-Chōla), the son of Śuṅgandavirttōṇ⁵ (i.e. Kulōttuṅga I.), “accepted (from the author) the great poem (*paraṇi*) about Kalinga.”⁶ This is a distinct reference to the historical poem *Kalīṅgattu-Paraṇi*, which describes the conquest of Kalinga by Kulōttuṅga I. As Vikrama-Chōla’s inscriptions place the Kalinga war not only before his coronation in A.D. 1118, but before his stay in Vēṅgī, it must have taken place before the end of the reign of his father Kulōttuṅga I.⁷ and is perhaps identical with that expedition into Kalinga, which is ascribed to Kulōttuṅga I. himself in his inscriptions and in the *Kalīṅgattu-Paraṇi*. This expedition seems to have taken place before the 26th year of the reign of Kulōttuṅga I., i.e. A.D. 1095–96.⁸

The second period in Vikrama-Chōla’s career is marked in his inscriptions by the statement that he stayed for some time in the Vēṅgaḷ-maṇḍalam and conquered the Northern region. The Piṭhāpuram inscription of Mallapadēva alludes to the same event in stating that he ruled over Vēṅgī before he went to govern the Chōḷa country. Dr. Fleet has already concluded from this that he must have held the office of viceroy of Vēṅgī in succession of his brother Vīra-Chōḷa.¹⁰ On the strength of the new materials which are now available, it may be added that the period of his viceroyalty probably extended to the date of his coronation in A.D. 1118, and that it cannot have commenced before A.D. 1092–93, the latest known date of his elder brother Vīra-Chōḷa.¹¹ The statement of the Piṭhāpuram inscription of Mallapadēva that, after the departure of Vikrama-Chōla to the Chōḷa country, the country of Vēṅgī became devoid of a ruler suggests that his absence resulted in political troubles. The Piṭhāpuram inscription of Prithvīśvara reports that Kulōttuṅga I. bestowed the Vēṅgī sixteen-thousand on “his adopted son” Chōḷa of Velanāṇḍu.¹² An inscription of this chief at Drākshārāma shows that in A.D. 1120–21 he was a vassal of the Western Chālukya king Vikramāditya VI.¹³ It may be concluded from these two statements that, when Vikrama-Chōla went to the South, Kulōttuṅga I. entrusted Vēṅgī to Chōḷa of Velanāṇḍu, but that the latter became a dependent of Vikramāditya VI. who took advantage of Vikrama-Chōla’s absence in the Chōḷa country as co-regent of his father and of the subsequent death of Kulōttuṅga I. for conquering the Vēṅgī province. The inscriptions of Vikramāditya VI. at Drākshārāma range from A.D. 1120–21¹⁴ to 1123–24.¹⁵ Shortly after, Vikrama-Chōla must have re-conquered his northern dominions. For, two inscriptions of his reign at Chēbrōlu and Niḍubrōlu are dated in A.D. 1127 and 1135.¹⁶

¹ Above, Vol. II. p. 311; Vol. III. No. 33, l. 5, and No. 79, l. 8.

² See above, Vol. II. p. 308.

³ No. 80 below, l. 1.

⁴ I owe this reference to Mr. Venkayya, who in his MS. copy of the poem found the passage கலிங்கம் களைழியையும் போய்க்கொண்ட தானைத்தியாகசமுத்திரமே; “Tyāgasamundra whose army went and conquered the seven Kalingas.”

⁵ On this surname see p. 131 above.

⁶ In Mr. Venkayya’s MS. copy this passage runs கலிங்கப்பெரும்பரணி கொண்ட பெருமான்.

⁷ See p. 131 above.

⁸ See p. 130 above, and *Ind. Ant.* Vol. XIX. p. 338.

⁹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹⁰ *Ind. Ant.* Vol. XX. p. 282.

¹¹ See *Ep. Ind.* Vol. VI. p. 335.

¹² *Ep. Ind.* Vol. IV. p. 50.

¹³ *Ibid.* p. 37 f.

¹⁴ Nos. 345 and 393 of 1893.

¹⁵ No. 359 of 1893.

¹⁶ See above, p. 179, notes 2 and 3.

The third important point in Vikrama-Chôla's life is the date of his coronation as Chôla king or, apparently, as co-regent of his father Kulôttuṅga I., which according to Professor Kielhorn took place on (approximately) the 29th June A.D. 1118.¹ In the Pithâpuram inscription of Mallapadêva this event is referred to by the statement that "he went to protect the Chôda-maṇḍala."² The Tanjore inscription of his 4th year uses in this connection a passage which is taken over from the inscriptions of Kulôttuṅga I.³ Other inscriptions say that he went from the Northern to the Southern region, adopted the crest of the tiger, and put on the hereditary crown.⁴ In the introductory remarks to the inscriptions of Kulôttuṅga I. I stated that his reign must have ended about A.D. 1119. Hence he appears to have died shortly after the date of Vikrama-Chôla's coronation.

The Chellûr plates of Kulôttuṅga II. assign only 15 years to the reign of Vikrama-Chôla.⁵ But an inscription at Śevilimêḍu belongs to his 16th year,⁶ and one of the 17th year at Nidubrôlu, as calculated by Professor Kielhorn, is dated on the 18th April A.D. 1135.⁷ The Chellûr plates of Vikrama-Chôla's successor Kulôttuṅga-Chôḍa II. are dated at an equinox in Śaka-Saṁvat 1056, which would *primâ facie* correspond to A.D. 1133 or 1134; but Professor Kielhorn has shown that Śaka-Saṁvat 1056 is an error of the composer of the inscription for Śaka-Saṁvat 1065, and that the date corresponds to the 24th March A.D. 1143.⁸

Parakêsarivarman, *alias* Vikrama-Chôladêva, had the surname Tyâgasamudra, 'the ocean of liberality,' which occurs in the Pithâpuram inscription of Mallapadêva⁹ and in the *Vikkirama-Śôlaṇ-Ulâ*.¹⁰ The Śevilimêḍu inscription of the 16th April A.D. 1134¹¹ contains the synonymous surname Tyâgavârâkara and another, *viz.* Akalaṅka, 'the spotless one.'¹² The latter is employed for Vikrama-Chôla in the *Kulôttuṅga-Śôlaṇ-Ulâ*.¹³ As Mr. Venkayya informs me, it also occurs twice in the *Kuliṅṇattu-Paraṇi* (ix. verses 7 and 16), where it is doubtful whether Kulôttuṅga I. or Vikrama-Chôla is meant by it. In a Telugu inscription at Chêbrôlu, Vikrama-Chôla assumes the same *birudas* which had been borne by his father.¹⁴ He also inherited from the latter the title *Tribhuvana-chakravartin*,¹⁵ which is prefixed to his name in all his Telugu and Tamil inscriptions, with the exception of an inscription of the 5th year (No. 130 of 1895), where he is called *Uḍaiyâr*, and of two inscriptions of the 7th and 14th years (Nos. 258 and 318 of 1901), where he is styled *Chakravartin*.

Of the inscriptions opening with *புரமது புணர* those of the 5th to 9th years¹⁶ mention as Vikrama-Chôla's queen Mukkôkkiḷānadigal, and those of the 9th to 15th years¹⁷ Tribhuvanamuḷududaiyâl. Hence Mukkôkkiḷānadigal must have died in the course of the 9th year, *i.e.* A.D. 1126-27. The inscriptions beginning with *புரமலை மிடைந்து* corroborate this fact. For, those of the 4th to 8th years¹⁸ mention as his chief queen Mukkôkkiḷānadi

¹ See above, p. 179, note 14.

² See above, Vol. II. p. 308 and note 4.

³ *Ind. Ant.* Vol. XIV. p. 55.

⁴ See above, p. 179, note 3.

⁵ *Ep. Ind.* Vol. IV. No. 33, verse 24.

⁶ Above, Vol. II. p. 309 and note 1; and Vol. III. p. 180, note 4.

⁷ See above, p. 179, note 4.

⁸ See page 180 above.

⁹ See p. 131 above.

¹⁰ Nos. 9-12 on p. 179 above.

¹¹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹² Below, No. 79, ll. 9-12.

¹³ See above, p. 179 and note 4.

¹⁴ *Ep. Ind.* Vol. VII. p. 9 f.

¹⁵ *Ep. Ind.* Vol. VI. p. 229, verse 1.

¹⁶ *Ep. Ind.* Vol. VI. pp. 221 and 227.

¹⁷ Nos. 1-8 of clause II. on p. 178 f. above.

¹⁸ Nos. 1-7 of clause I on p. 178 above.

and as his favourite¹ Tyâgapatâkâ, surnamed Tribhuvanamuḷududaiyâl, and five of them (Nos. 3-7) state besides that Mukkôkklîṇadigaḷ shared his throne. In those of the 11th and 15th years² she is not named any more, but Tyâgapatâkâ, surnamed Tribhuvanamuḷududaiyâl, is mentioned in the first place, next to her Dharanimuḷududaiyâl, and at the end Tribhuvanamuḷududaiyâl (*i.e.* Tyâgapatâkâ) is stated to have shared his throne. This shows that she succeeded the defunct Mukkôkklîṇadigaḷ as chief queen, while for herself a fresh substitute was appointed in Dharanimuḷududaiyâl.

No. 79.—INSCRIPTION AT TIRUMALAVADI.

This inscription (No. 82 of 1895) is engraved on the south wall of the second *prākāra* of the Vaidyanātha temple at Tirumalavāḍi in the Uḍaiyārpālaiyam tāhuka of the Trichinopoly district.³ The village is mentioned as Maḷapāḍi in Tiruñāṇasambandar's *Dēvāram* and as Tirumaluvāḍi in the subjoined inscription (l. 38 f.).

The inscription is dated in the 15th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva (l. 36 f.). The introduction, like that of the Tanjore inscription,⁴ records that the king defeated the Teluṅga Bhîma at Kuḷam and burnt the country of Kaliṅga (l. 8), stayed in Vēṅgai-maṇḍalam (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as Chōḷa king).⁵

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at Chidambaram. At the end of the passage describing these gifts mention is made of the very day of these donations:—Sunday, the day of Hasta and the thirteenth *tithi* of the bright fortnight of Śittirai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn's calculation this date corresponds to Sunday, the 15th April A.D. 1128, on which day, however, the *nakshatra* was Chitrâ, not Hasta.⁶

The end of the historical introduction gives the names of two queens, *viz.* Tyâgapatâkâ (l. 31), surnamed Tribhuvanamuḷududaiyâl (ll. 32 and 36), and Dharanimuḷududaiyâl (l. 35).

TEXT.

- 1 ஸ்ரீ மீ [] [] மாலை [மிடு]ந்து பொந்மா-
- 2 லை திகழ்ப்ப[] [] மலிந்த பருமணித்திள் புயத்திடு-
- 3 நிலமடநெய்யொடு ஜெயமகவிருப்பதகவலொ⁷
- 4 மார்வந்[] நதெநப்[] பற்றுத்திருமகனொருதநியிருப்ப[]-
- 5 கலைமக[] சொற்றிதம புணாந்த சிறி[] ரகி விருப்பொடு ந[]-
- 6 வகத்[] ருப்ப[] தி[] செ[] ருத்தி[] ரியொடு செங்கொல் நடப்ப அகிலபுவநமுங்க-
[] []-
- 7 பதொ[] புதுமதி [] பால் வெண்குடுகு மிடுசெ⁸ சிறுத்த கருக்கலியொளித்து
வந்திலத்திடுகு[]-
- 8 [] டப்பககு[] த்திடுகுத்தெலுங் ஸ்ரீமம் விவங்கமிடுசெயொவங்கலிங்கபூமிடுகுக்[] ந
டுவ-

¹ Compare above, Vol. II. p. 309.

² Nos. 8 and 9 of clause I. on p. 178 above.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 266.

⁴ Above, Vol. II. No. 68.

⁵ The Chōḷa kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kāvêri.

⁶ *Ep. Ind.* Vol. VII. p. 5, No. 59.

⁷ Three other inscriptions read கன்னவொ.

⁸ Read மீமசை.

- 9 ரி பருக[வு]ம் [ஐ]ம்படெ[ப்]பருவத்.க வெம் டெட [த]ரங்[ங்](யு[ம்]) வெங்கெ-
மண்டலத்தா[ங்நிதி]ரு[க]து [வ]ட-
- 10 தீசெ[வடி]ப்படுத்தருளி தெற்றெசெத்தருமமு[ந்]தவ[மு]ந்தானமுத்தெழெப்ப வெத-
[மு]ம் மெ[ய].
- 11 மெய[மா]தியுக்ம் பொலத்தலைத்தலைச்சிறப்ப [வ]ந்த[ரு]ளி வெற்[ரு]ம்¹ பொற்-
புரியாணை பார்த்திவ[ர்] ரூட க்[டு].
- 12 மமணி ம[ரு]டம் முறெமெமெயிற்ருடி² மந்துமிறக்கெல்லாமிக்கு[யி]ரதாய³ பொலத்-
தருணை⁴ பரபித[த]நத்த[ந] ப[ர].
- 13 ர்த்து ம[ண்] முழுதங்கனிப்ப மது தெறி வளர்த்து தந் கெ[ர]யிறகொற்றவா-
சல் புறத்து மணி லாலொடுங்க முர[ச].
- 14 [கன்] மு[ழங்] விசெயமும் புகழும் மென்மெலொந்[க] வாழி வாழி இம்-
[ம] சிலங்காக்கத்திருமணிப்பொற[ெரு].
- 15 [ட்]டெழுது பத்தாண்டு [வ]ருகிமெ⁵ முந்நெ மநவா சுமந்து [கி]றெ [சி]-
கொத்துச்சொரிந்த செ-
- 16 ம்பொற்குறெவையால் [தந் குவ]நாமகந் தாண்டலம் பயிலுஞ்செம்பொந்நம்பலஞ்-
சூழ் திருமா-
- 17 னிகெயும் கொபுரவாசல் கூடசாலைகளும் உலகு வலங்கொண்டொளி விளங்கு
கெமிக்கு-
- 18 வவ[டு]ொ உறெயகுன்றமொடு நின்றெனைப்பகம்பொந் மெ[ய*]ந்து [ப]வி வளர்
[பி]டமும் விகம்பொ[ள்]
- 19 தமெ[ழ]ப்ப விளங்கு பொந் மெ[ய*]ந்து இருசிலந்தெழெப்ப இ[டு]மெ[ய]வர் க-
[ளி]ப்ப பெரிய திருநாள பெரும்
- 20 பி[ய]ர் [வி]ழாவுத[ம்] உபர் [பு]ரட்டாதி உத்கிரட்டாதிபில் அம்பலவிமெ[ந்]த
அற்பு[த]கக்கத்தா இந்-
- 21 [பர்] வாழ எழுந்தருளுவ[ச]ற்குத்திருத்தெற்கொயில்⁷ செம்பொந் மெ[ய*]ந்து [ப]-
ருந்[கி]ர[ன்] முத்[கி]ந்
- 22 பயில் வடம் பரபி ந்நெமணி மாளிகெ நெடுந்திருவிதி தந் திருவளர் பி-
ரால்ச்செ-
- 23 ய்[து] ச[டு]மத்தருளி [ன*]பம்பொற்குழித்த பரிகலமுதலால் செம்பொறகற்பகத்-
கொடு பரிசு[டு]-
- 24 [ந]மு[ம்] அளவிலாதகடு[வ]ரளி பெறவெமெத்துப்பத்தாமாண்டில் [சித்]கிமெத்திங்-
க[ள] அத்த-
- 25 ம் பெற்ற ஆதித்தவாரத்து[ந்]திருவளர் மதியிந் துயொடிப்பக்கத[து] இந்ந பல-
வ[ம] இ[ந்]
- 26 [ச]மெத்தருளி ஒருதெட [சி]ழக்கி⁸ [த]வமுழுதுங்கனிப்பச்செழிய[ர] வெஞ்சரம்
புக [டு]சரலர் [க]-
- 27 டல் [பு]க அழிதரு சிங்க[ந்]⁹ அ[ஞ்]சி நெ[ஞ்]சலம[ர க]னகர் தி[டு]ர[யி]-
ட[க்]ந்[ட]ர வெந்நட கொங்-
- 28 கரொதுங் கொங்கணர் சாய [மற்]றத்தெசெ மந்.
- 29 ருந்தகத[ம]க்கரணை திருமலற்றெ[வடி]¹⁰ உர்மெ-

¹ Two other inscriptions read வெலக்கரும் ; read பொர்ப்புவி.² Read மன்னுயிர்.³ Read மின்னுயிர் ததாய.⁴ Five other inscriptions read தண்ணளி or தன்னளி.⁵ Read தனித்தனி.⁶ The Ālaṅguḍi inscription reads வருமுறை.⁷ The Ālaṅguḍi inscription reads தெற்க்கொயில்.⁸ Read துறக்கி.⁹ Three other inscriptions read சிங்களர்.¹⁰ Read மலர்ச்செகடி.

- 30 பிவி[ஊ*]மஞ்ச ஆவ்வந் [ம]கிழு[ங்]க[ங்]கெகெயொப்பாடிய
 31 தெரிவெயா திலதத்தாபதாபெகெ புரிசுழல் மடப்[ரி]-
 32 டி புதிதஞ் ஸகிதெ திரிபு[வ]ன[மு]மு[து]தெ[ட]யாள் அவந் தி-
 33 ருவுளத்தரு[ள்] முழுதுமுதெயானென[வு]டகிருப்ப ¹ ஊழி அந்நெடுமாவாக[த்]துப்
 34 பிரிபா[தெ]ன ஸுத்திருமகளிருத்தென மாதர் மட[ம]யில் பூதலத்தருத்தகி அரணிய
 35 கம்பித்தரணிமுழுதுதெயாளி[வ]ந் திரு[ம]ராவத்தருனாடு[மி]ருப்பச்செமபொந் [வி]-
 ர[வி]
 36 ஹாஸத்து திரிபு[வ]ன[மு]முது[தெ]டயா[ன]ரடம் ² விதறிருத்த[ரு*]னிய கொப்பர-
 கெசரிஷ்ட[ர]ன[ன]
 37 திரிபுவந்ச்சு[வ]ரத்திகள் ³ [புரிவி]க[ரி]ரமசெ[ர]முதெ[வ]ற்கு யாண்டு யிடு ஆவது
 38 திரிபுவந்முழுதுதெயானாட்டுப்பொய்கெகாட்டு உதெயா[ர] திருமழு-
 39 வாடி உதெயார் கொயிலில் ஆடிசனெயாரதெவர் ஆதெரம் அரு[ள]-ல் இ-
 40 [க்]கொயிலில் பரிமா[தெ]யாரொமும் பரிசாரியஞ்செய்வாரும் இக்கொயில் [க]ணக்கு
 41 நெல்குபெயெயுதெயாதும் உள்ளிட்ட ஸூரத்தொம் எழுத்து [||*] இக்கெ[ரி]யிலில்
 42 [புரி]கதி[கெ]யாரதெவொ எழுத்தருவித்த ⁴ அளையுருதெயாந் எச்சி[கி]ல மண் ⁵

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) chest, (*which resembled*) a solid mountain, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue.

(L. 6.) (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid ⁶(*i.e.* in spring) ⁷(*he*) grasped the cruel weapon, so that at Kuḷam the Teluṅga Vīmaṇ (*i.e.* Bhīma) ascended the mountains (*as refuge*), and so that hot fire consumed the country (*bhūmi*) of Kalinga. (*He*) joyfully stayed (*a while*) in the Vēṅgai-maṇḍalam and was pleased to subdue the Northern region.

(L. 10.) (*He*) was pleased to arrive (*in*) the Southern region, in order that charities, austerities and gifts might prosper (*and*) that the Vēdas and truth might flourish (*in*) every place as (*in*) the first age.

(L. 11.) While (*all other*) kings bore (*on their heads*) the orders (*sealed with the crest*) of the warlike tiger which is hard to conquer, (*he*) put on by right the crown set with jewels.

(L. 12.) Like a sweet dear mother, (*he*) extended his kindness to all living beings and took care of each (*of them*). (*He*) cultivated the path of Manu, so that the whole earth rejoiced.

¹ Read ஊழியுத்; compare above, p. 157, note 12.

² Read வீத்தி.

³ Read விக்கிரம.

⁴ ஸ seems to be corrected from ஸி.

⁵ The remainder of the inscription is lost.

⁶ See above, Vol. II. p. 311, note 1.

⁷ This explanation is more probable than the one I gave on p. 311 of Vol. II.

(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent;¹ the drums were sounding; (and his) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (as) tribute, and poured out by kings, before there came in due course the year ten (after the time) when a gold leaf (set with) royal gems was engraved (with the words): “May (the king) live long (and) protect this great earth!”²—(he) covered (with) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold³ where his family-god (viz. Naṭêṣa) practises the *tāṇḍava* (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (with) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (by it); covered (with) pure gold and adorned with numerous strings of large round pearls the sacred car temple,⁴ in order that, conferring long life on the delighted people, the miraculous dancer (viz. Naṭêṣa) who occupies the (golden) hall might be drawn in procession (at) the great festival called ‘the festival of the great name’ (*perum-piṅgar-viṭi*) on the great (days of) Puraṭṭādi (and) Uttiraṭṭādi, so as to cause prosperity (on) the great earth (and) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (!) and called (it) after his royal prosperous name; and made numberless splendid insignia, beginning with dishes cut of fine gold, together with a Kalpa (tree) of pure gold.

(L. 24.) Having been pleased to make gladly many such (gifts) in the tenth year (of his reign), (in) the month Śittirai, on a Sunday which corresponded to Hasta, (on) the thirteenth tithi of the fortnight of the auspicious waxing moon, (he) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śēliyas (i.e. Pāṇdyas) entered hot jungles (as refuge); the Śēralas (i.e. Chēras) entered the sea; the Śīṅgalas (i.e. Siṃhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned their backs; the Koṅgas retreated; the Koṅkanas fled; the kings of all other regions duly worshipped (his) royal red lotus-feet as their protection.

(L. 30.) Tyāgapadāgai (i.e. Tyāgapatākā), the ornament of women, (who had) curly hair, (who possessed the gait of) a female elephant, a lady of pure virtues, the mistress of all the three worlds (Tribhuvanamuḷududaiyāl), dwelt with (him) as mistress of the full favour of his royal heart, resembling Gaṅgā at whom he⁵ rejoices.

(L. 33.) Dharanimuḷududaiyāl (i.e. the mistress of the whole earth), the peacock among women, an Arundhati on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakshmi is inseparably clinging to the bosom of Neḍumāl (Viṣṇu) to the end of the world.⁶

¹ See above, Vol. II. p. 311, note 3.

² This benediction was apparently engraved on a gold leaf at the time of the king's coronation. Another reference to this custom is found in a rock-inscription at Taṇḍalam near Arkōṭam (*Ep. Ind.* Vol. VII. p. 28), which is dated in the tenth year “(from) the year when (the name of) Śatti, the king of the Kādavas, was entered on a gold leaf (கடவர்க்குடையதெழுத்து).”

³ *Poyyambalam* is the Tamil equivalent of the Sanskrit *Kaṇakasabha*, “the golden hall,” in the Chidambaram temple; see above, Vol. II. p. 379 f.

⁴ By this expression the car itself seems to be meant.

⁵ This pronoun refers to the word Śaṅkara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Mukkōkkiḷānaḷi with Umā (see e.g. above, Vol. II. p. 311), and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

⁶ This simile is copied from the inscriptions of Kulōttunga I.; see above, No. 72, text line 5, and No. 76, text line 11.

(L. 35.) In the 15th year (*of the reign*) of this king Parakêsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Śôladêva, who was pleased to take his seat with Tribhuvanamuḷududaiyâl on the throne of heroes, (*which consisted of*) pure gold, —(*at*) the order (*and*) by the favour of the god Âdi-Chaṇḍêśvara¹ in the temple of the lord of Tirumaḷuvâdi in Poygai-nâdu, (*a subdivision*) of Tribhuvanamuḷududai-vaḷanâdu, (*the following*) was written by us, the temple authorities, *viz.* the Śrī-Mâhêśvaras, the temple managers, the accountant of this temple: Nelkuppai-Uḍaiyân, *etc.*

(L. 41.) Alliyâr-Uḍaiyân, who had set up (*the image of*) the god Śrī-Nandikêśvara in this temple

NO. 80.—INSCRIPTION IN THE ARULALA-PERUMAL TEMPLE.

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (*malai*) in the Arulâla-Perumâl temple at Little Conjeeveram.² As in the inscription of Ravivarman,³ the temple is here stated to be situated in Tiruvattiyâr, which belonged to Eyil-nâdu, a subdivision of Eyirkôṭṭam⁴ (l. 2).

The inscription is dated in the 9th year of the reign of Parakêsarivarman, *alias* Vikrama-Chôladêva. The short poetical introduction mentions nothing of historical importance besides the conquest of Kalinga and the name of Vikrama-Chôla's queen, Mukkôkkaḷânadigaḷ. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chôla of the inscriptions opening with the words *முருகன் மகேசுவரன்*, who claims to have burnt the country of Kalinga,⁵ and one of whose queens was named Mukkôkkaḷânadi.⁶

The inscription records that a private person made over to the temple 780 *kalam* of paddy, with the stipulation that the interest, which amounts here to 50 *per cent.*, should be applied for the requirements of the worship on 13 days of every year, *viz.* on the days of the *nakshatra* Jyêsthâ. In this *nakshatra*, we are told, were born the two Vaishṇava saints Pûdattâlvar and Poygaiyâlvar,⁷ "who were pleased to compose hymns in praise of the god (*Âlvâr*) of Tiruvattiyâr" (l. 2). That portion of the *Nâlâyiraprabandham*, which is entitled *Iyarpâ*, opens with two hymns of 100 stanzas each, the first of which is ascribed to Poygaiyâlvar and the second to Pûdattâlvar. In the first (verse 77) reference is made to Vehkâ, and in the second (verse 95 f.) to Attiyâr. The second name has to be referred to the temple at Tiruvattiyâr, *i.e.* the Arulâla-Perumâl temple, and the first may be connected with the same temple, because Vehkâ is the Tamil name of the river Vêgavatî,⁸ which flows past the temple of Arulâla-Perumâl. At any rate the mention of the two *Âlvârs* as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 148), two other *Âlvârs*, Kulaśêkhara and Śaṭhagôpa, are presupposed by an inscription of

¹ Compare above, p. 171 and note 2.

² For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 122, Nos. I. and III.; *Ep. Ind.* Vol. III. pp. 71 and 118, and Vol. IV. p. 145.

³ *Ep. Ind.* Vol. IV. p. 145 and note 3.

⁴ See above, p. 143 and note 3.

⁵ Above, Vol. II. p. 311, and Vol. III. p. 184.

⁶ Above, Vol. II. p. 311, and Vol. III. p. 75, No. 33, text line 14.

⁷ According to the *Guruparamparâprabhâta* the former was born at Tirukkadaṇmallai (Mâmallapuram) in Avittam (Śravissthâ), and the latter at Kachchi (Conjeeveram) in Tiruvôpam (Śravaṇa), during the Dvâpara-yuga (?).

Compare above, p. 113, note 4

Kulöttunga I. at Srīraṅgam. In the *Annual Report* for 1899-1900 (p. 10) Mr. Venkayya states that an inscription of Śōḷa-Kēraḷadēva, whom he places in the 11th century of the Christian era, quotes the hymn *Tirunedundāṇḍagam*. This is the name of the last hymn of the *Periyatirumolī*, that portion of the *Nāḷāyiraprabandham* which was composed by Tirumaṅgaiyālvār. The upper limit of this *Ālvār* is the beginning of the 8th century A.D.; for he celebrates in one of his hymns the temple of Paramēśvara-Viṇṇagaram at Kachchi, i.e. the Vaikuṇṭha-Perumāḷ temple at Conjeeveram, which seems to have been founded by the Pallava king Paramēśvaravarman II.¹

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] பூமாத புணர்ப்புவிமாத வ[னா] நா[ம]ராத வி[னா]க்க ஜய-
மாத விரும்பத்தன்நிருப[த]ம[வ]ர் ம[ன்]னவர் குட மந்திய[ம்] உரிமையால்
மணிமுடி சூடிச்செங்கொல் சென்று திசைதொழும்* வளர்ப்பு வெங்கவி
[தி]ங்கி மெய்யற[ணை]ழப்பக்கவிங்கமிரியக்கடமலை கடாத்தி வளங்கொள[ாழிவரை]-
யாழி திரிய ² இரிகடர[ன]வுமொருகுடை கிழற்ற ³ வின[ஜ]க[வி]ஷேகம் ப[ன்]ணி
[வி]ரவி⁴ஹாலாதது முக்கொக்கிழாநடிகளொடும் [வி]ம்-
- 2 திரு[ன]ருளிய கொப்பரகெசரிபதாரா திருவலநகரவதிகள் ⁵ ஸ்ரீவிக்கிரமசொழதெவ-
ர்க்கு யாண்டு ஒன்பதாவது ஜயங்கொண்டசொழ[ம]ண்டலத்து எயிற்கொட்டத்து
எயில்காட்டுத்திரு[வ]த்தியூராழ்வாராப்பாடியருளிக ஸ்ரீ[பூ]த[த்]தாழ்வ[ர]ரும் ஸ்ரீபொ-
ய்[வை]கயாழ்வாரும் [பி]றக திருக்கெட்டை நாள அருளாள[ப்]பெருமான் புற-
[ப்]பட்ட[ரு]ளி னகாஸிதி திரு[ம]ஞ்ச[க்]மு[ம்] பெருநிருவமுதஞ்செய்தரு[ள்]த்-
திரு[ம]ஞ்சகத்துக்குத்திருமுனைச்சார்[த்]த திருமு-
- 3 சாப்பாலிகை முப்பத்தாறுக்குப்பாலிகை ஒன்றுக்கடிக்கிழட்ட ⁶ நெல்லு உரியாக நெல்-
அப்பதக்கிருநாழியும் திருமு[ளை]ப்பிதங்கொள்ள ⁷ அரிசி நாளாழியும் ⁸ புணராழி-
கூ[வை]ணக்கு [அ]ரிசி அநாநாழி உழக்கும் [வலிசூ]வ[து]க்கு அரிசி இரு-
நாழி உரியும் திருமு[ளை]க்குத்திரு[ந]னாவிலக்குக்கு நாளொ[ள்]ன[று]க்கு எண்ணை
உழக்காக நாளஞ்சக்கு எண்ணை நாழி உழக்குக்குதஹாரொஹணத்துக்கு
நெய் [மு]வழக்காழாக்கும் திருமஞ்-
- 4 சகத்துக்குக[வ]சம் என்பத்தொன்றுக்கு அடிக்கிழ நெல்லு [ஐ]ங்குமுணி உரியும்
மும்[ப]லுக்கு நெல்லு நாளாழியும் திருச்சுண்ணக்கவசமொ[ன்]றுக்கடிக்கிழர்[சி] ⁹
இருநா[ழி]யுக்கவசஞ்சுழக்காணவிலை[பின்] புடவை[வ] ப[தி]ம்முன்றுக்கவசஞ்சுற்ற ¹⁰
நால[வை]ப்பலமும் திருமஞ்சகத்துக்கு நெய் முன்னாழியும் தெநாழியும் பால்
முன்-
- 5 அழியும் தயிர் முன்[து]ழியும் ¹¹ ஸ்ரீகஜவ[து]ங்கள் வெண்ணெய[வ]வும் பஞ்சலொ-
க[மு]ம் பஞ்சாஹமும் ¹² திருச்சுண்ணத்துக்கு நாட[ன்]மஞ்சள் நாற்பதிக் பல-
மு[ம்] திருவிளக்கெண்ணை உரியும் ஹோழித்துக்கு செ[வ]யுரியும் சாத்தி ¹² அரு-
[ள]ச்ச[ன]ருக்க[சு]ம் கற்பூரமாலு [ம]ரவும் அகிலவை[ர்க்க]முஞ்சுங்கவூகுரி
ம[ன]சாடியுமிரண்டு மாவு[ம்] புழுகு[நெ]யயிரண்டு மஞ்சாடியுநாலு மா[வு]ய[த்]-
திசைக்க[சி] நாளாழியும் [பெ]-
- 6 நுந்திருவமுதக்கு அ[ரி]சி முக்கவனெ குமுணியும் பருப்புப்பதக்கிருநாழி உரியும்
பலவற்கத்துக்கறி நிறை எண்ணூற்றிருபத்தைம்பலமு[ம்] கறியமுதக்கு உப்பு

¹ See above, Vol. II. p. 344.⁴ Read உகூஉதி-ல்.⁷ Read வாணாழி உபகூ[வ]ணை.¹⁰ Read ஸ்வந.² Read இரு.³ Read கிழட்ட.⁵ Read கிழர்[சி].¹¹ Read நகரமும்.⁶ Read விஜயாழி.⁸ Read பீசங்.⁹ Read முன்னு.¹² Read சார்த்தி.

- நாகாழியுமிளகு உரியும் கடுகு ஆழாக்கெ இருசெவிடனாயும் ¹சிரமர்முக்கு[ஞ்-
ச]ம்க[ன்]ர [இரு]ப[கின்] பலமும் நெய்யுரியும் அமுதில் ப[ன]டக்க சற்கரை
[மு]ப்பத்திருபலவனாயும் நெய் பதினொருநாழி ஆழக்கும வா-
- 7 [ன]ம[ப]புழைமம்பத்தஞ்சும் தயிர் தூணியும் கண்டசற்க[ன]ர முக்ககம் திருக்க-
ண[ன]ம[ன]டக்கரிசி இருநாழியுநெய்யுழக்கும் சற்கரை இருபதின் பல[மு]ம் வா-
ழைப்பழம் பத்தும் அ[ப்ப]அமுதுக்கரிசி பதக்கும் நெய்யிருநாழி உரியும் சற்-
கரை என்பதிக் பலமுமி[ளக]ர[மு]க்கு[ம்] ¹சிர[ம]யிரு[ச]விடனாயும் விற்றகு
கட்டு மு[ன்]தும் ²குசக[க]வருவுக்கு நெல்லுக்கவமு[ம்] ³தண்ணிரமு[து]க்கெல்-
[ம]ருசெவிடனாயும் அ-
- 8 டைக்காய்[] அமுதுக்கு பாக்கு நானா[]ம[ப]து வெள்ளிப்பெற்றொப்பதும் திரு-
[வி]னக்கெண்ணை நாழி உரியும் திருவி[]க்குடையாநன் குழாய் பந்திராண்டுகெ-
ண்ணை முந்நாழியும் பாவைவிளக்குக்கெண்ணை இருநாழியும் ஆக இவையிற்றுக்-
கு கீமணமாகச்செ[ல]வ[த]ராக இட்ட [ச]மகிலைப்படியானிக்கொயில் [சி]வ[வ]-
ளக்குமருமொழிகன்கை[ம]ர[க்]காலால் திருக்கெட்டை நானொத்து-
- 9 க்கு நெல்லு மு[ப்ப]திக் கலமாக ஓராட்டை நானுக்கு வெண்பெதாந நெல்லு
மு[ன்]னாற்றுத்தொண்ணாற்றுக்கலத்துக்கும் சொழமண்டலத்து[] விரா-தராஜம-
யங்கரவளநாட்டு ம[ண்]ணிராட்டு வங்கமுழையூர் முன[மு]யுருடையாந் வெண்-
காடந் ஆகித்தெவநாந வங்கத்தையாயந் இத்தெவர் பண்ட[ர]க்குச்சிவ-
ளக்கு[ம]ரு[ம]ர[ழி]நங்கைமரக்காலாலான நெல்லு
- 10 எழுநாற்ற[]னபதிக் கலமிநெல்லெழுநாற்றென்பதிக் கல[த்]துக்கு மாவன்தொழும்
நெல்லு முடபத்திருகலநெ தூணிப்பதக்காக யாண்டு வளா[] அனொப்பொலிசையால்
பலிசை பொலிவநாந நெல்லு மு[ன்]னாற்றுத்தொண்ணாற்றுக்கலமிநெல்லு மு[ந்]-
நாற்றுத்தொ[]னாற்றுக்க[]லத்துக்கும் அருளானப்பெருமா[]ன் மாவனொழும் தி-
ருக்கெட்டை நான் புறப்பட்டரு[]னி]
- 11 திருமஞ்சரமும் பெருந்திருவமுதும் செய்தரு[]ன வெண்[]டு[]வ[]விரிந்துக்கு இக்ரி-
மணப்படியெ ப[ண்]டாரத்திலெ விட்டுலுஞாஜிதவத் கீமணமாகச்செய்யக்கடவதாகச்செ-
லாலெகை செய்கித்துக்குடுகெதொம் இக்கொயிலில் ஸீகொயில் வாரியம் [பு]னட[]-
த[]து ராஜராஜகு[]மிதிதும் தூதநிறி சின்னராஜயணக்கிரமவித்ததும் ஸ்ரீமந்ரு-
மது
- 12 ப[]ண்டவதூதக்கிரமவித்ததும் புண்டவதூ[]ந் தூ இளயகொக்கிரமவித்ததும் தூதநிறி
[]வண்ணைக்கூத்தக்கிரம[]வித்ததும் தூதநிறி இளயருனா[]கிரமவித்ததும்
கொயிற்கணக்கு உக்கிரமெலாருடையாநாந எட்டி திருக்க[]னத்தி உடையானும்
இவவகைலொம் [] இப்படிக்கு இ[]வை உத்திரமெ[]ருடைய[]ன் எட்டி
திருக்காளத்தியுடையான் எழுத்து || [உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess with the lotus (*i.e.* Lakshmi) wedded (*the king*), while the goddess of the Earth prospered, while the goddess of Speech was re-splendent, while the goddess of Victory loved (*him*), (*and*) while (*all other*) kings bore (*on their heads*) his two lotus-feet, (*he*) put on the jewelled crown by established right. While (*his*) sceptre went and made all regions prosper, the cruel Kali (*age*) was driven away, and true righteousness flourished. (*He*) despatched mountains of rut (*i.e.* elephants) to subdue Kalinga. (*His*) discus wandered (*as far as*) the circular mountain surrounding (*the earth*),

¹ Read சிரக.² Read மூன்றும்.³ Read தண்ணீர்.⁴ This is the abbreviation for கலம்; compare above, p. 7, note 10.

(and his) single parasol cast its shade up to the two luminaries (*i.e.* the sun and the moon). Having performed the anointment of victory, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*) Mukkôkilânadigal.

(L. 2.) In the ninth year (*of the reign*) of this king Parakêsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Śôladêva.

When on the day of Tirukkêttai (Jyêsthâ), on which were born the saint Pâdattâlvar and the saint Poygaiyâlvar, who were pleased to compose hymns in praise of the god (Âlvâr) of Tiruvattiyûr in Eyil-nâdu, (*a subdivision*) of Eyirkôttam, (*a district*) of Jayanônḍa-Śôla-maṇḍalam, (*the god*) Arulâla-Perumâl is carried out, is bathed eighty-one times, and receives great offerings,—one *padakku* and two *nâli* of paddy (*are required*) for thirty-six pots of sprouts¹ to be offered at the bath, *viz.* one *uri* of paddy to be spread underneath each pot; four *nâli* of rice to purchase seeds for sprouting; six *nâli* and one *ulakku* of rice as fee (*for wishing*) an auspicious day (*punyâha*); two *nâli* and one *uri* of rice for offerings (*balidrurya*); one *nâli* and one *ulakku* of oil for a perpetual lamp (*burning*) near the sprouts on five days, *viz.* one *ulakku* of oil on each day; three *ulakku* and one *âlakku* of ghee for the *kṛitahârôḥanam*;² five *kuruni* and one *uri* of paddy (*to be spread*) underneath eighty-one water-pots (*kalasa*) for the bath; four *nâli* of paddy for four large pots (*kumbha*); two *nâli* of rice (*to be spread*) underneath one water-pot (*coated with*) chunnam; thirteen pieces of cloth costing one *kânam* (of gold), to wrap round the water-pot; half a *palam* of thread, to tie round the water-pot; for the bath, three *nâli* of ghee, one *nâli* of honey, three *nâli* of milk, three *nâli* of curds, the necessary ingredients for the bath, five metals and five gems; forty *palam* of saffron (*nâḍan-mañjal*), (*to be mixed*) with the chunnam; one *uri* of lamp-oil; one *uri* of ghee for burnt oblations (*hōma*); three *kaṣu*³ of sandal, six twentieths of camphor, half a *kaluñju* of agallochum, one and two twentieths *mañjâdi* of musk, and two and four twentieths *mañjâdi* of civet-fat, to be rubbed on (*the image*); four *nâli* of rice for *mâtṭirai* (?); for the great offerings, three *kalam* and one *kuruni* of rice, one *padakku*, two *nâli* and one *uri* of pulse, and eight hundred and twenty-five *palam* in weight of vegetables of various kinds; for the vegetables, four *nâli* of salt, one *uri* of pepper, one *âlakku* and two and a half *sevidu* of mustard, one *âlakku* of cumin, twenty *palam* of sugar, and one *uri* of ghee; to offer with the rice, thirty-two and a half *palam* of sugar, eleven *nâli* and one *âlakku* of ghee, fifty-five plantains, one *tûni* of curds, and three *kaṣu* of sugar-candy; for *tirukkannâmadai* (?), two *nâli* of rice, one *ulakku* of ghee, twenty *palam* of sugar, and ten plantains; for cakes, one *padakku* of rice, two *nâli* and one *uri* of ghee, eighty *palam* of sugar, one *âlakku* of pepper, two *sevidu* and a half of cumin, and three bundles of fire-wood; for pots, one *kalam* of paddy; one and a half *sevidu* of cardamoms, (*to be mixed*) with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one *nâli* and one *uri* of lamp-oil; three *nâli* of oil for twelve torches (?) of the lamp-lighters; and two *nâli* of oil for lamps (*held by*) images.

(L. 8.) Altogether, for each day of Tirukkêttai, thirty *kalam* of paddy calculated by the average price (*and measured*) by the *marakkâl* of Arumolinangai,⁴ with which the

¹ *Mulaippâligai* are pots with earth in which seeds are made to sprout at the *aṅkurârpanam*, a ceremony preliminary to a religious or nuptial feast (Winslow).

² Mr. H. Krishna Sastri suggests that this corrupt term may be meant for *Kṛittikârôḥanam*, the name of a ceremony which is still observed in the temples of the Mysore State.

³ On *kaṣu* or *kaiṣu* see above, Vol. II. p. 75, note 2, and p. 130, note 1.

⁴ This had been the name of the queen of the Chôla king Virarâjendradêva I.; see above, Vol. II. p. 233.

requirements of this temple are measured, were given in order to defray these (*requirements*). Consequently, for (*thirteen*) days in one year three hundred and ninety *kulam* of paddy are required.

(L. 9.) For (*this purpose*) seven hundred and eighty *kulam* of paddy were measured into the treasury of this god with the *marukkāl* of Arumolīnaṅgai, with which the requirements are measured, by Mulaīyūr-Uḍaiyāṇ Vengādan¹ Ādittadēvaṇ, *alias* Vaṅgattaraiyaṇ, of Vaṅga-Mulaīyūr in Maṇṇi-nādu,² (*a subdivision*) of Virudaraṭṭabhayaṁkara-vaṇaṇādu,³ (*a district*) of Śōḷa-maṇḍalam. The interest on these seven hundred and eighty *kulam* of paddy — at the rate of thirty-two *kulam*, one *tūni* and one *padakku* of paddy per month — amounts to three hundred and ninety *kulam* of paddy per year — the rate of interest being one half *kulam* (per *kulam*).

(L. 10.) We, all the members of the temple committee⁴ of this temple:—Rājarāja-Kramavittaṇ of Puṇḍavattanaṁ (*i.e.* Puṇḍavardhana); Dūtahari-Niṇṇanārāyaṇa-Kramavittaṇ;⁵ Pāṇḍavadūta-Kramavittaṇ⁶ of Mṛihasṭhalaṁ (*i.e.* Brihatsthala?); Iḷaiyakō-Kramavittaṇ⁷ of Puṇḍavattanaṁ; Dūtahari-Veṇṇaikkūtta-Kramavittaṇ;⁸ Dūtahari-Iḷaiyarulāḷa-Kramavittaṇ; and the accountant of the temple, Uttiramēlūr-Uḍaiyāṇ,⁹ *alias* Eṭṭi Tirukkālatti-Uḍaiyāṇ,⁹ caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety *kulam* of paddy — (*the required principal*) having been deposited in the treasury in accordance with this provision — for the requirements of (*the god*) Arulāḷa-Perumāl when, on the day of Tirukkēṭṭai in each month, (*he*) is carried out, is bathed, and receives great offerings.

(L. 12.) This (*is*) the writing of Uttiramēlūr-Uḍaiyāṇ, (*alias*) Eṭṭi Tirukkālatti-Uḍaiyāṇ.

VIII.—INSCRIPTIONS OF VIRARAJENDRA I.

In an earlier part of this volume, it was shown that Rājakēsarivarman *alias* Vīrarājēndradēva I., the victor at Kūḍalaṅgamam, must have reigned in the period intervening between the reigns of Rājēndradēva and of Kulōttuṅga I.,¹⁰ and that, apparently, his immediate predecessor was Rājakēsarivarman *alias* Rājamahēndradēva,¹¹ and his immediate successor Parakēsarivarman *alias* Adhirājēndradēva.¹² Since then, Professor Kielhorn's calculations of the dates of an inscription at Belatūru¹³ and of another at Maṇimaṅgalam (No. 29 above) have established the fact that Rājēndradēva ascended the throne (approximately) on the 28th May A.D. 1052,¹⁴ while the reign of Kulōttuṅga I.

¹ Compare above, p. 159 and note 1.

² Mulaīyūr in Maṇṇi-nādu is mentioned in an inscription of Kulōttuṅga I.; see above, p. 162 and note 3.

³ On this district see p. 152 above.

⁴ See above, p. 151, note 2.

⁵ On Dūtahari and Pāṇḍavadūta see above, p. 164, note 5.

⁶ The word Iḷaiyakō may refer either to the Chōḷa heir-apparent or to Lakshmaṇa; see *Ep. Ind.* Vol. V. p. 72.

⁷ Venṇeykkūttan is one of the names of Kṛishṇa; see *loc. cit.*

⁸ On Uttiramēlūr see above, p. 141 and note 1.

⁹ Tirukkālatti is the Tamil form of Kālahasti in the North Arcot district.

¹⁰ See p. 32 above.

¹¹ See p. 113 above.

¹² See above, p. 114 f.

¹³ This important record was first published by Mr. Rice, and again by Dr. Kielhorn in *Ep. Ind.* Vol. VI. p. 213 ff.

¹⁴ *Ep. Ind.* Vol. VI p. 24.

commenced (approximately) on the 9th June A.D. 1070.¹ Further, Professor Kielhorn has shown that the date of the Maṇimaṅgalam inscription of the 5th year of Virarājendra I. (No. 30 above) probably corresponds to Monday, the 10th September A.D. 1067, and that, consequently, this king ascended the throne in A.D. 1062-63.²

That Rājamahēndra reigned between Rājēndradēva and Kulōttuṅga I., may be concluded from an Ālaṅguḍi inscription of the 6th year of Parakēsarivarman *alias Tribhuvana-chakravartin* Rājarājadēva (II.),³ which quotes successively the three following earlier dates:—

(a) Line 22.— கல்வியாணபுரமுங்கொல்லாபுரமுங்கொண்டருளி ஆனை மெந்துஞ்சி அருகிக் பெருமாள் விஜயராஜேந்தேவற்கு யாண்டு மூன்றாவது; “the third year of the lord Vijaya-Rājēndradēva, who was pleased to conquer Kalyāṇapuram and Kollāpuram and to fall asleep (i.e. to die⁴ in battle) on an elephant.” This statement must refer to Parakēsarivarman *alias* Rājēndradēva, who is known to have set up a pillar of victory at Kollāpuram.⁵

(b) L. 55.— மனு நீதி முறை வளர மாசிலத்தைப்பொது நீக்கிச்செங்கொல் கருங்கலி கடித்து செங்குடை கிழந்தீழ் வீரலிஹாஸரத்து வீற்றிருந்[தருளிய கொவிராஜகேசரிபம்மர் உடையார் ஸ்ரீராஜேந்தேவற்கு யாண்டு மூன்றாவது; “the third year of king Rājakēsarivarman (*alias*) the lord Śrī-Rājamahēndradēva, who, while the law of Manu⁶ flourished (as) of old, rescued the great earth from being the common property (of other kings), dispelled (with his) sceptre the dark Kali (age), and was pleased to be seated on the throne of heroes under the shade of a red parasol.”

(c) L. 63.— கங்கநவிர்த்தாண்டருளின ஸ்ரீகுலொத்துங்கசொழ்தேவற்கு யாண்டு முப்பத்தைஞ்சாவது; “the thirty-fifth year of the glorious Kulōttuṅga-Chōladēva, who was pleased to rule after having abolished tolls.” This refers to Kulōttuṅga I., who bore the surname Śuṅgandavirttōṇ,⁷ i.e. ‘the abolisher of tolls.’

A lately discovered inscription of the 3rd year of “king Rājakēsarivarman *alias* the lord Śrī-Rājamahēndradēva” at Tirupāpuliyūr (No. 119 of 1902) opens with a short historical introduction, at the beginning of which it is stated that the king “by a war-elephant caused Āhavamalla to turn his back on (the bank of) the winding river.”⁸ The mention of Āhavamalla as an opponent of Rājamahēndra corroborates the conclusion derived from the Ālaṅguḍi inscription of Rājarāja II., that Rājamahēndra must have reigned in the period between Rājēndradēva and Kulōttuṅga I. Among the kings who ruled in this interval according to the *Vikkirama-Śōḷaṇ-Uḷā*, there are only two whose identification is not self-evident, *viz.* the predecessor and the successor of Virarājendra I.⁹ The latter must have been Adhirājendra, whose published inscription quotes the 8th year of Virarājendra (I.).¹⁰ Consequently, Rājamahēndra, the enemy of Āhavamalla, must be identical with the unnamed king who is alluded to in the *Kuṇṅattu-Parani* and the *Vikkirama-Śōḷaṇ-*

¹ *Ep. Ind.* Vol. VII. p. 7, note 5.

² *Ibid.* p. 9.

³ No. 5 of 1899. This inscription opens with the same historical introduction as No. 35 above.

⁴ Compare above, p. 24 and note 1.

⁵ See above, Vol. II. p. 303, and Vol. III. p. 111.

⁶ Compare the *Kuṇṅattu-Parani* (viii. 28) and No. 56 above (p. 113).

⁷ See above, pp. 131 and 180.

⁸ அடற்களிறுதல் ஆவமல்லனை முட[ற்]காற்றில் (read முடக்காற்றில்) முதுகி[டு]வி[த்த].

⁹ See p. 32 above.

¹⁰ See p. 114 above.

Uḷa as the predecessor of *Virarājendra* I. The subjoined table shows the reigns of *Rājendradēva* and his successors according to the present state of our knowledge.

Name of king.	Date of accession.	Latest known date.
<i>Rājendradēva</i> ¹ <i>Parakēsarivarman</i> ²	28th May A.D. 1052	12th year. ³
<i>Rājamahendra Rājakēsarivarman</i>	3rd „
<i>Virarājendra</i> I. <i>Rājakēsarivarman</i> ⁴	A.D. 1062-63	8th „ ⁵
<i>Adhirājendra Parakēsarivarman</i>	3rd „
<i>Kulōttuṅga</i> I. <i>Rājakēsarivarman</i> ⁶	9th June A.D. 1070	49th „

If the years given in the third column are added to the initial dates preceding them in the second column, it becomes evident that the reigns of these kings must have overlapped each other. The same had been the case with their predecessors *Rājarāja* I., *Rājendra-Chōla* I. and *Rājādhirāja* I. As regards *Rājamahendra*, his reign seems to be covered altogether by those of *Rājendradēva* and *Virarājendra* I. Perhaps he was a son and temporary co-regent of *Rājendradēva*. This was suggested already by an inscription of the 9th year of *Rājendradēva*, which mentions among the boundaries of a village ‘the road of *Rājamahendra*.’⁷ A further confirmation is furnished by the fact that his successor *Virarājendra* I. adopted the surname *Rājakēsarivarman*. If this king had recognized *Rājamahendra Rājakēsarivarman* as his rightful predecessor, he would, in accordance with all precedents, have assumed the title *Parakēsarivarman*.

I subjoin a list of the inscriptions of *Virarājendra* I. which have been copied up to date.

I. Inscriptions opening with the words திரு வளர.

1. 2nd year : Tiruvengāḍu, No. 113a of 1896.
2. 4th year : Karuvūr, No. 20 above.
3. Date lost : Kadambarkōyil, No. 226 of 1901.
4. Undated : Takkōlam, No. 19 of 1897.
5. 5th year : Manimaṅgalam, No. 30 above.
6. Do. : Gaṅgaikondachōlapuram, No. 82a of 1892.

II. Inscriptions opening with the words வீரமே துணை உடையவன்.

1. 2nd year : Tiruvengāḍu, No. 113b of 1896.⁸
2. 4th year : Tirunāmanallūr, No. 81 below.
3. Do. Tennēri, No. 198 of 1901.
4. 5th year : Uyyakkondān-Tirumalai, No. 98 of 1892.
5. Do. Tirupāpuliyūr, No. 132 of 1902.

¹ *Rājendra-Chōladēva* in No. 22 above, and in No. 21 of 1899.

² *Rājakēsarivarman* in *Ep. Ind.* Vol. VI. p. 23, No. 37.

³ According to Professor Kielhorn, this is perhaps a mistake for the 11th year; see *Ep. Ind.* Vol. VI. p. 24.

⁴ *Parakēsarivarman* in No. 259 of 1902.

⁵ See above, p. 191 and note 10.

⁶ *Parakēsarivarman* in No. 268 of 1901 and No. 425 of 1902.

⁷ Above, p. 113 and note 6.

⁸ This inscription is engraved in continuation of No. 113a of 1896 (No. 1 of clause I.) and is dated, like the latter, on the 233rd day of the 2nd year.

6. 5th year : Tirupāpuliūr, No. 133 of 1902.
7. Do. Kīlūr, No. 82 below.
8. Do. Viṇṇamangalam, No. 22 of 1899.
9. Do. Aechcharapākkam, No. 253 of 1901.
10. Do. Śeyyūr, No. 430 of 1902.
11. Do. Gaṅgaikondachōlapuram, No. 82*b* of 1892.¹
12. 6th year : Tiṇḍivaṇam, No. 83 below.
13. Do. Tiruvallam, No. 16 of 1890.
14. 7th year : Perumbêr, No. 84 below.
15. Do. Kīlūr, No. 259 of 1902.
16. Do. Tirukkalukkunṇam, No. 175 of 1894.

The earliest form of the longer historical introduction, which opens with கிரு வளர, is found in an inscription of the 2nd year at Tiruvengāḍu.² Three battles with the Chālukyas are referred to :— (1) Vikramāditya VI. was driven from Gaṅgapādi over the Tuṅga-bhadrâ; (2) an army which he had sent into Vēṅgai-nāḍu was defeated; and (3) Âhavamalla with his two sons Vikramāditya VI. and Jayasimha III. was put to flight at Kûḍalsāṅgamam. The Karuvûr inscription of the 4th year (No. 20 above, l. 9 f.) adds that Virarājendra I. killed the king of Pottappi, the Kêrala, the Pāṇḍya and others. The Maṇimaṅgalam inscription of the 5th year (No. 30 above) notices further victories over the Kêralas, Chālukyas and Pāṇḍyas; a battle which had been appointed on the bank of an unspecified river; the burning of Raṭṭapādi and the planting of a pillar of victory on the Tuṅgabhadrâ; the appointment (of Vikramāditya VI.) as heir-apparent of the Chālukya king (Âhavamalla); the conquest of Vēṅgai-nāḍu, Kalingam and Chakra-kôṭṭam; and the bestowal of Vēṅgai-nāḍu on Vijayāditya VII.³

Of the shorter historical introduction, which opens with வி ரமெ துணையாகவும், I publish below four different redactions. Several inscriptions of the 2nd to 5th years⁴ state that Virarājendra I. defeated Âhavamalla and (his two sons) Vikramāditya VI. and Jayasimha III. at Kûḍalsāṅgamam and seized Âhavamalla's queen, treasures and vehicles. This brief statement corresponds to the long description of the battle at Kûḍalsāṅgamam, which appears first in the Tiruvengāḍu inscription of the 2nd year,⁵ and a translation of which was given from the Karuvûr inscription on page 37 above. In perfect accordance with the longer redaction of the introduction, in which the battle of Kûḍalsāṅgamam is stated to have been the *third* encounter with the Chālukyas, the Tiru-nâmanallûr inscription of the 4th year (No. 81 below, l. 2) attributes to Virarājendra I. the *biruda* 'who saw the back of Âhavamalla three times.'

No. 82 below and four other inscriptions of the 5th year⁶ add that Virarājendra I. "terrified Âhavamalla yet a second time on the appointed battle-field, fulfilled the vow of his own elder brother, and seized Vēṅgai-nāḍu." The 'battle which had been appointed near the river' and the conquest of Vēṅgai-nāḍu are referred to also in the Maṇimaṅgalam inscription of the 5th year.⁷ The elder brother, who is mentioned in No. 82 below, is perhaps

¹ This inscription is engraved in continuation of No. 82*a* of 1892 (No. 6 of clause I.) and contains three incomplete copies of the shorter introduction, the second of which is dated on the 270th day of the 5th year, when the king was staying in his palace at Kāñchipuram.

² No. 1 of clause I.

³ Nos. 1 to 6 of clause II.

⁴ Nos. 8 to 11 on this page.

⁵ See now above, p. 128 and note 9.

⁶ No. 1 of clause I. on p. 192 above.

⁷ See the translation on pp. 68 and 69 above.

identical with Âlavandân, surnamed Râjarâja or Râjâdhirâja.¹ The vow which he is said to have made seems to have had the conquest of Vêngi for its object. As Virarâjendra I. undertook the fulfilment of this vow of his elder brother, it may be concluded that the latter died between the 4th and 5th years, the dates of No. 20 above and No. 82 below.

In two inscriptions of the 6th year,² several fresh details are recorded. 'On a third occasion,' i.e. at the next opportunity after the two encounters at Kûdalsâṅgamam and near the river, Virarâjendra I. "burnt (the city of) Kampili³ before Sômêśvara could untie the necklace which (he) had put on, and set up a pillar of victory at Karaḍikal." In the Maṇimaṅgalam inscription of the 5th year (l. 25 f.), the same expedition is referred to by the statement that Virarâjendra I. conquered Raṭṭapâḍi, "kindled crackling fires," and set up a pillar of victory on the bank of the Tuṅgabhadrâ. Kampili is the modern Kampli, a town on the southern bank of the Tuṅgabhadrâ in the Hospêt tâluka of the Bellary district. Karaḍikal, the site of the pillar of victory, must be looked for in the same neighbourhood, perhaps on the opposite bank of the Tuṅgabhadrâ, which is included in the Nizam's Dominions.⁴ The Sômêśvara from whom Kampili was taken can be no other than Sômêśvara II., the eldest son of Âhavamalla and elder brother of Vikramâditya VI. and Jayasîmha III. The necklace which he is stated to have worn is the well-known emblem of the dignity of Yuvarâja, and we know from the *Vikramâṅkadêvacharita* (iii. 55 and 59) that Âhavamalla actually appointed Sômêśvara II. his heir-apparent. As No. 83 below implies that Sômêśvara II. was still heir-apparent in the 6th year of Virarâjendra I., it follows that at this time Âhavamalla was still alive. Finally, Virarâjendra I. is stated to have expelled Dêvanâtha and other chiefs from Chakra-kôṭṭam and to have 'recovered' Kanyakubja, i.e. Kanauj. Both Dêvanâtha and the expedition into Chakra-kôṭṭam are referred to in the Maṇimaṅgalam inscription of the 5th year.⁵

The introduction of the inscriptions of the 7th year⁶ differs considerably from that of the preceding years. It first states that Virarâjendra I. defeated the Pândya, Chêra and Siṃhala kings, but does not mention their names. Âhavamalla is said to have been put to flight in battle five times. As the earlier inscriptions show, these five occasions were:— (1) the battle on the Tuṅgabhadrâ in Gaṅgapâḍi; (2) the first expedition into Vêṅgai-nâḍu; (3) the battle at Kûdalsâṅgamam; (4) the battle near the river; and (5) the burning of Kampili. No. 84 below next mentions the reconquest of Vêṅgai-nâḍu, which, according to No. 83 below, fell between the fourth and fifth encounters with Âhavamalla. According to one of the three inscriptions of the 7th year,⁷ Virarâjendra I. bestowed the Vêṅgai-maṇḍalam on the Chalukya Vijayâditya. The same fact is noticed in the Maṇimaṅgalam inscription of the 5th year.⁸ As I have shown since this inscription was published, the Eastern Châlukya Vijayâditya VII. is meant here.⁹ No. 84 below then asserts that Virarâjendra I. conquered the country of Kadâram. In Vol. II. p. 106, Kadâram was wrongly identified with a place in the Madura district. The fact that Râjendra-Chôla I. despatched an expedition to it on ships by sea, suggests that it was situated out of the Indian

¹ See above, p. 36 and note 10.

² No. 83 below, and No. 13 of the list on p. 193 above.

³ Râjâdhirâja I. claims to have destroyed the palace of the Chalukya king in the city of Kampili; see p. 57 above.

⁴ The *Postal Directory of the Madras Circle* (p. 544) mentions a village named 'Karadikallu' near Nittûr in the Gubbi tâluka of the Tanjûr district. This village cannot be meant here, because it is too far south from Kampli.

⁵ Above, No. 30, ll. 25 and 29.

⁶ No. 84 below, and Nos. 15 and 16 on p. 193 above.

⁷ See below, p. 202, note 6.

⁸ Above, No. 30, line 30 f.

⁹ Above, pp. 128 and 132.

peninsula. Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, *viz.* Nakkavâram and Pappâlam.¹ The former is the Tamil name of the Nicobar Islands, and according to the *Mahāvamsa* (lxxvi. 63) Papphâla was a port in Râmañña,² *i.e.* the Talaing country of Burma.³ Hence Kadâram will have to be looked for in Farther India. Finally, Virarâjendra I. drove Sômêśvara II. out of the Kaṇṇara country, invested (his younger brother) Vikramâditya VI. with the necklace—the emblem of the dignity of heir-apparent—and made Raṭṭapâḍi over to him. The same transaction is alluded to in the Manimaṅgalam inscription of the 5th year (ll. 26 to 28) by the statement that Virarâjendra I. tied the necklace on ‘the liar’s’ neck and appointed him to the dignity of Vailabha or Chalukya. A comparison of the inscriptions of the 6th year⁴ suggests that the necklace bestowed on Vikramâditya VI. was taken away from his elder brother Sômêśvara II., and that Virarâjendra I. appointed the former as heir-apparent of Âhavamalla in the place of the second.

Two inscriptions of the 7th year⁵ contain a short panegyrical passage, which does not form part of the historical introduction, but occurs at the beginning of the grant portion, and which glorifies Virarâjendra I. for having put the Chalukya or Raṭṭa king to flight in a battle which had been appointed ‘on (the bank of) the winding river.’⁶ This statement refers to the fourth encounter with Âhavamalla, which took place between the battle at Kūḍalsāṅgamam and the burning of Kampili.⁷

The Tirunâmanallûr inscription of the 4th year (No. 81 below) attributes to Virarâjendra I. a long string of titles, the three first of which—Sakalabhuvanâśraya, Śrîmêdinivallabha and Mahârâjâdhirâja—must have been taken over from his Western Châlukya enemies. Another, Râjâśraya, had been borne by his ancestor Râjarâja I.⁸ The next two surnames, Vîra-Chôḷa and Karikâla-Chôḷa, suggest that Virarâjendra I. may have been one of the younger brothers of Râjêndradêva; for, the latter is stated to have conferred the title Karikâla-Chôḷa on his younger brother Vîra-Chôḷa.⁹ If Virarâjendra I. really was a younger brother of Râjêndradêva, he would also have been a younger brother of Râjâdhirâja I., who was the elder brother of Râjêndradêva.¹⁰ In a mutilated inscription of his 5th year at Gaṅgaikondachôlapuram (No. 826 of 1892), Virarâjendra I. quotes “the twenty-third year of (my) father, who was pleased to conquer the Eastern country, the Gaṅgâ and Kadâram.”¹¹ This can refer to no other of his predecessors but Râjendra-Chôḷa I., whose conquests are summed up in the same words in an inscription at Suttâru,¹² and who bore the surname Gaṅgaikonda-Chôḷa.¹³ Consequently, Virarâjendra I. and his two elder brothers Râjêndradêva and Râjâdhirâja I. seem to have been the sons of Râjendra-Chôḷa I. I do not consider this result as absolutely final, because the South-Indian languages employ the words of relationship in a very loose manner. Thus the word ‘younger

¹ Above, Vol. II. p. 109, ‘the great Pappâlam’ and ‘the great Nakkavâram’ must be read instead of ‘Mippappâlam’ and ‘Mânakavâram.’

² See Mr. Venkayya’s *Annual Report* for 1898-99, p. 17.

³ See *Ind. Ant.* Vol. XXI. p. 377, and Vol. XXII. p. 327.

⁴ See below, p. 201 and note 10.

⁵ See below, p. 201 and note 1.

⁶ Râjamahendra also claims to have put Âhavamalla to flight ‘on (the bank of) the winding river;’ see above, p. 191 and note 8.

⁷ See above, pp. 193 and 194.

⁸ See above, Vol. II. p. 260 and note 5.

⁹ See page 62 above.

¹⁰ See page 39 above.

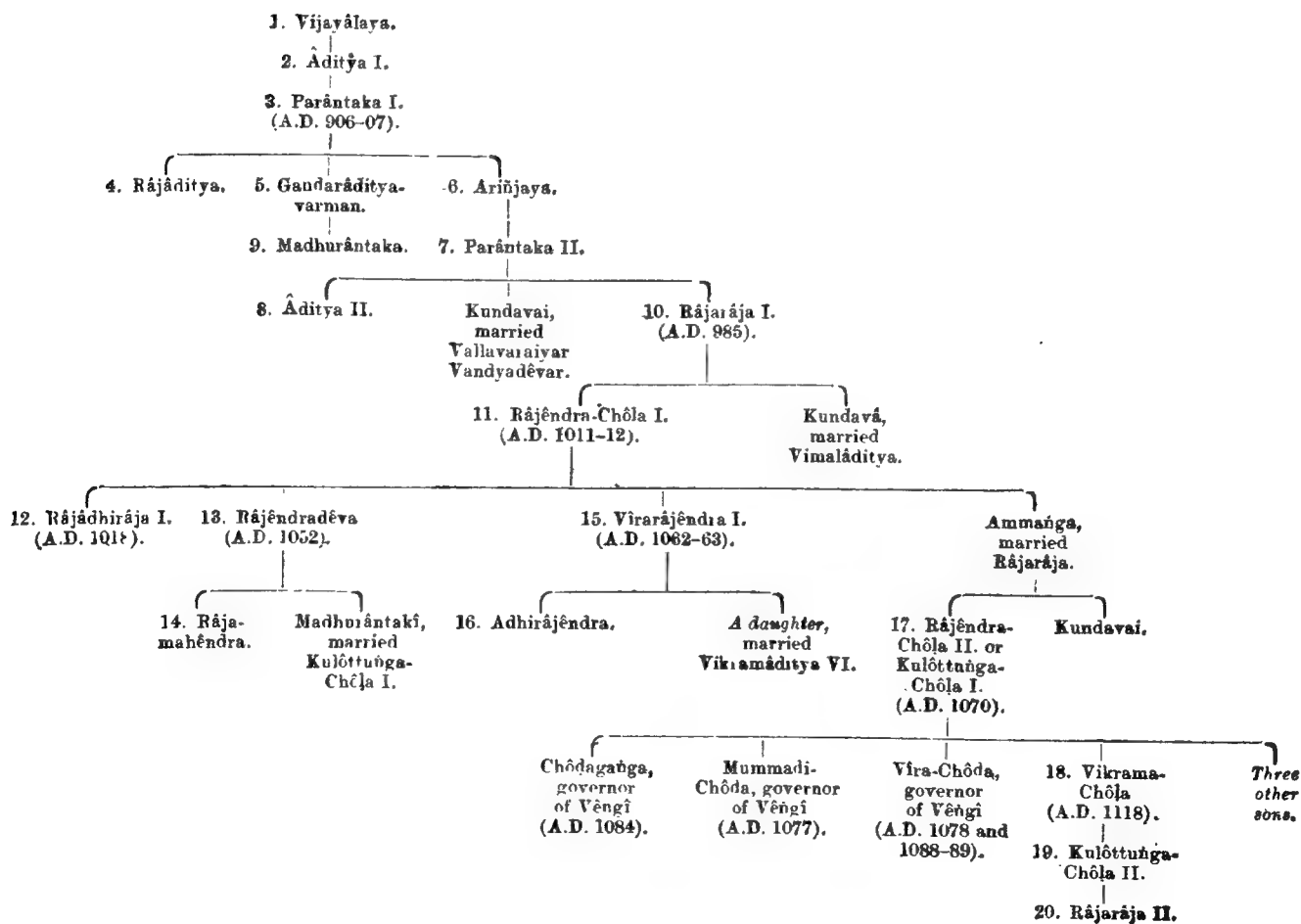
¹¹ பூர்வதேசமு[ங்கு]கையுங்கடாரமுங்கொண்டருளிந ஐயயர்க்கு யாண்டு இருபத்துமூன்றுவது.

¹² *Ep. Ind.* Vol. IV. p. 69.

¹³ See page 127 above.

brother' (*tambi*) in No. 29 above (l. 2) might also mean 'a cousin,' and the word 'father' (*aiyar*) in No. 82b of 1892 might designate 'an elder brother.' If it is granted that Virarājendra I. was the son of Rājendra-Chōla I., it would follow that the story of the adoption of Kulōttuṅga I. by the latter¹ is a pure invention, which was started for political reasons in order to give an apparent *locus standi* to this usurper. With the help of the fresh materials which are now available, I venture to publish a revised pedigree of the earlier Chōlas, in which I have included the pedigree given in Vol. I. p. 112, and the details supplied by the Tēki plates of Chōdagāṅga.² The figures in brackets after the names of kings denote the year of accession to the throne.

PEDIGREE OF THE CHOLA DYNASTY.



¹ See page 127 above.

² *Ep. Ind.* Vol. VI. p. 335. The name of Kundavai, the younger sister of Kulōttuṅga I., is taken from an inscription at Chidambaram; *ibid.* Vol. V. p. 105. That Rājārāja II. was the son of Kulōttuṅga II., appears from Mr. Venkayya's MS. copy of the *Rājārāja-Uḍa*.

The Tanjore inscription of Kulōttuṅga I. supplies the name of Arumoli-Naṅgai, the queen of Virarājendra I.¹ As I have shown elsewhere,² his daughter was given in marriage to the Western Chālukya king Vikramāditya VI.; his son and successor was Parakēsarivarman *alias* Adhirājēndradēva; and the latter was succeeded by Rājēndra-Chōḷa II. *alias* Kulōttuṅga-Chōḷa I.

Dr. Burnell was the first to draw attention to the Tamil grammar *Virasōliyam* by Buddhāmītra and to its commentary, which was written by Perundēvaṇār, a pupil of the author, and which quotes a large number of Tamil works.³ Both the grammar and its commentary have been edited by the late C. W. Damodaram Pillai in 1895. In the *Annual Report* for 1898-99 (p. 18), Mr. Venkayya remarks on this work as follows:—"The text (p. 6) refers to a Chōḷa king Virarājēndra as the author's patron. In the commentary, which was admittedly written by a pupil of the author himself, the first few words of the historical introduction of the inscriptions of Rājēndra-Chōḷa I. are quoted as an illustration of a particular kind of metre.⁴ The battle of Koppam⁵ is mentioned in a verse cited as an illustration of another kind of metre (p. 141), and that of Kūḍalsāṅgamam in another quoted as an illustration of a figure of rhetoric (p. 196). These references prove that the commentary at least could not have been composed before the time of Virarājēndra I., who fought the battle of Kūḍalsāṅgamam. As Virarājēndra is mentioned in the text of the work as the author's sovereign, and as the commentary, in which the battle of Kūḍalsāṅgamam and no later historical event is mentioned, was written by the author's own pupil, the most natural inference is that the work itself was written during the time of Virarājēndra I., who fought the battle of Kūḍalsāṅgamam." To this may now be added that Vira-Chōḷa is mentioned as a surname of Virarājēndra I. in No. 81 below, and that the *Virasōliyam* owes its title to this surname. Mr. Venkayya continues:—"Malaikkūṭṭam is mentioned in the commentary to the *Virasōliyam* (p. 196) as the district in which Poṇṇarri, the native village of the author, was situated. Dr. Burnell identified this district with the Malakūṭa (Mo-lo-kiu-ch'a) of Hiuen-Tsiang, which he located in the delta of the Kāvērī.⁶ But as Buddhāmītra, the author of the *Virasōliyam*, was, according to its commentary, the lord of Tonḍi, a sea-port in the Madura district, his native village of Poṇṇarri has probably to be looked for in the Pāṇḍya country and has perhaps to be identified with 'Ponpetti,' about 10 miles south-west of Maṇamēlkuḍi (in the Paṭṭukkōṭṭai tāluka) which, in ancient times, was also included in the Pāṇḍya kingdom."

NO. 81.—INSCRIPTION AT TIRUNAMANALLUR.

This incomplete inscription (No. 371 of 1902) is engraved on the north wall of the *maṇḍapa* in front of the shrine in the Bhaktajanēśvara temple at Tirunāmanallūr in

¹ Above, Vol. II. p. 232. Most of the inscriptions of Virarājēndra I. mention his queen by her title Ulagamulududaiyāl, *i.e.* 'the mistress of the whole world,' and state that she was seated with him on the throne.

² See page 129 above.

³ *South Indian Palaeography*, second edition, p. 127. note 2.

⁴ Page 122 :—திரு மன்னி வளருமிருந்திடம்—நடைபடி போர்ச்செய்யபடைவயுஞ்சீர்த்தனிச்செவ்வியும்.

⁵ See page 58 above.

⁶ *Ind. Ant.* Vol. VII. p. 39 f. I have shown that this location is based on nothing but a misreading of certain inscriptions at Tanjore; see *ibid.* Vol. XVIII. p. 239 f. and above, Vol. II pp. 74, 95, 229 and 327.

the Tirukoilur (Tirukkôvalûr) tâluka¹ of the South Arcot district. It records an order which Virarâjendra I. issued in the 4th year of his reign. As in other inscriptions, Tirunâmanallûr is here called Tirunâvalûr *alias* Râjâdittapuram,² and its Śiva temple Tiruttundiśvara, which is the Tamil equivalent of the modern name Bhaktajanêśvara.³ The village is stated to have been included in Mêlûr-nâdu, a subdivision of Tirumunaippâdi, a district of Râjendra-Chôla-valanâdu, while, according to an inscription of Râjendra-Chôla I., Tirumunaippâdi was a district of Jayaṅṇḍa-Chôla-maṇḍalam.⁴ The end of the published portion refers to the village of Perumbâkkam in Mêlûr-nâdu, which belonged to the temple and was surnamed Virarâjendra-chaturvêdimangalam after the king.⁵ Perumbâkkam⁶ is situated 4 miles west-north-west of Tirunâmanallûr.

TEXT.

- 1 ஸ்லோ ஸ்ரீ [I*] வீரமே துணையாகவுகிய[ரக]மெயணியாகவு[ம்] செங்கொலோச்சிக்-
கருங்கலி கடித்து கூ[டல்]சங்கமத்து [ஆ]தமலமல்லனை அஞ்சுவித்து விக்கலனையும்¹
[உ]ட புற[ங்கண்டு மந்தவன் மாதேசிய]ரரோ[ர*][டு]ம் வலுவாஹ[ர*]ன்கைய-
[க*]கொண்டு² வீரலிமாஜனது³ உலகமுழுதுடையா[ள்]ளொடும் வீற்றிருந்தரு-
ளிய¹⁰ கொவாஜகேசரிவநூரான உடையார் ஸ்ரீவீரராஜேந்திரதேவர்க்கு]
- 2 யாண்டு ச ஆவது [II*] ஸ்லோ ஸ்ரீ [II*] ஸகலமாவநாஸ[ய*] ஸ்ரீமேதீநிவல்லு
ஜெமாராஜா[ய]ராஜ வொடகூடுஸந்தா [வா]ண்கூடாநக குழுவலிஹ்கூடகா[ய] கும-
[வ*]ஜெடெரே சேழி¹¹ இன் கண்ட ராஜாஸ்ய வீரவொட க[ரி]கா[ய]வொட
ஸ்ரீவீரராஜேந்திரதேவ ராஜகேலரிவநூபெருமாகடிகள் கொகெரின்மைகொண்டான்
ராஜேந்திரசோழவளநாட்டுத்திருமுனைப்பாடி மெ[லூ]ர்நாட்டுத்திருநா[வ]லூரான ராஜா-
ஓத்தபுரத்து நகரத்த[ர*]ர்க்கு [I*] அவலூர் திருத்தொண்ட[ட]யாரமு[டைய]
- 3 ஜெமாதேவர் தேவதானம் இராட்டு பெரு[ம்]பாக்கம் வீரராஜேந்திரசுருபபெதிமங்க-
லத்து¹²

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûḍalsāṅgamam, saw the retreating back of (*i.e.* put to flight) Vikkalan [and Śiṅgaṇan], and seized riches and vehicles¹³ along with his (*viz.* Âhavamalla's) great queen. In the 4th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjendrâdêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâl.

(L. 2.) Hail! Prosperity! Sakalabhuvanâśraya Śrîmêdinivallabha¹⁴ *Mahârâjâhîrâja* Chôlakula-Sundara Pâṇḍyakulântaka Âhavamallakula-Kâla Âhava-

¹ No. 320 on the *Madras Survey Map* of this tâluka.

² *Ep. Ind.* Vol. VII. p. 133 and note 2.

³ See *ibid.* p. 132.

⁴ See *ibid.* p. 138.

⁵ Among the fragments of the concluding portion of this inscription occurs the statement that a village, which may be identical with Perumbâkkam, received the new name Vira-Śôḷanallûr. This name is evidently derived from Vira-Chôla, one of the titles of Virarâjendra I.

⁶ No. 251 on the *Madras Survey Map* of the Tirukoilur tâluka.

⁷ Nos. 1, 3, 4, 5 and 6 of clause II. on p. 192 f. above add சிங்கனையும்.

⁸ Nos. 5 and 6 add விஜயகுபிஷேகம் பண்ணி.

⁹ Read ஸ்ரீமேதீநிவல்லு.

¹⁰ Read கொவாஜ.

¹¹ Read மும்மடி வென கண்ட.

¹² From here the stones bearing the inscription are out of order.

¹³ *I.e.* horses, elephants, camels and chariots.

¹⁴ *I.e.* 'the asylum of the whole world, the favourite of Fortune and of the Earth.'

mallapattimummadi-ven-kanda Rājāśraya¹ Vira-Chōla Karikāla-Chōla Śrī-Vīrarājēndradēva Rājakēsarivarma-Perumāṇadigaḷ Kōṇēriṇmai-kondāṇ² (*addresses the following order*) to the citizens of Tirunāvalūr *alias* Rājādittapuram in Mēlūr-nādu, (*a subdivision*) of Tirumūṇaippādi, (*a district*) of Rājēndra-Śōla-valanādu:— of Perumbākkam (*alias*) Vīrarājēndra-chaturvēdimangalam in this *nūdu*, a *dēvalina* of (*the god*) Mahādēva of the Tiruttondiśvara (*temple*) in that village

No. 82.—INSCRIPTION AT KILUR.

This inscription (No. 273 of 1902) is engraved on the north wall of the *manūpa* in front of the shrine in the Vīraṭṭāṇēśvara temple at Kilūr³ near Tirukoilur (Tirukkōvalūr). As in other inscriptions, the temple is here called Tiruvīraṭṭāṇam and is stated to be situated at Tirukkōvalūr in Kuṟukkai-kūṟṟam, a subdivision of Jananātha-valanādu.⁴

The inscription is dated in the 5th year of Vīrarājēndra I. and records the gift of a lamp by a native of Kūriyūr in Śengunra-nādu, a subdivision of Rājēndra-Chōla-valanādu. Kūriyūr is stated to have been a hamlet in the west of Vīrarājēndra-chaturvēdimangalam. According to No. 81 above, this was a surname of Perumbākkam, which belonged to another subdivision of Rājēndra-Chōla-valanādu; but the map does not show any village named Kūriyūr on the west of Perumbākkam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!] [வி]ரமே துணைபாகவும [தி]யாகமெய[ணி]யா[கவு]ம் செங்கொ-
லொச்சி கருங்கனி [க]டினா⁵ ஓடல்சங்கத்து ஆகவம[ஸ்]-
- 2 லனை அஞ்சுவத்து விக்க[ல]னையுஞ்சிங்கணையுமுடை [பு]றங்க[ண]நி மற்றவ[ஸ்]
- 3 கொண்டு இருகாலாவதும் குறித்த களத்து ஆறவ[ம*]ல்லை அஞ்சுவத்து
தன்னுடன் [பு]றக முன்நவர் [வி]ரதமு[டி]த்து வெ[ந*]கை[ந]ர-
- 4 [டு]ங்கைக்கொண்டு⁶ விசைய[ர*]மென்கம் பண்ணியுலக[முழு]துடைய[ர]னொ-
டும்⁷ விசலிஹால[நத்]து⁸ விற்றிருநா[ர]ிய கொ-
- 5 விராஜகெசரிவநா⁹ உடையா¹⁰ ப்ரவிநாராஜே குடுவெ[ந்]து யாண்டு¹¹ சாவது
ஜ[ந]ாதவளநாட்டு [குறு]க்கைக்கூற்றத்து¹² திருக்-
- 6 [டு]காவல்லு¹³ [தி]ருவிட்டாநமுடைய¹⁴ ஹாடுவெ[ந்]து¹⁵ ராஜே கு[செ]ரழவன-
காட்டு¹⁶ தந்¹⁷ விநாராஜே¹⁸ சதுவெ[ந்]தமங்க[ந்]து

¹ *I.e.* 'the god of Love of the Chōla family, the destroyer of the Pāṇḍya family, the god of Death to the family of Āhavamalla, who saw the back of (*i.e.* who put to flight) Āhavamalla three times, the asylum of kings.'

² See above, p. 44, note 8.

³ This village is entered as Kilaiyūr (No. 116) on the *Madras Survey Map* of the Tirukoilur tāluca of the South Arcot district.

⁴ See *Ep. Ind.* Vol. VII. p. 138.

⁵ Read கூடல்.

⁶ Nos. 9 and 11 of the list on p. 193 above read செங்கைக்கொண்டு டீடுகெகொண்டு and place these words before தன்னுடன் பிறந்த.

⁷ Read வீர.

⁸ Read வீற்றி.

⁹ Read ஸ்ரீஸ்த.

¹⁰ Read செரவிநாராஜே

¹¹ The two syllables டீடு are entered above the line.

¹² Read ஸ்த.

- 7 மெல்கிடாதை செங்குன[ற]நாட்டு கூர்யூர [இரு]ககு[மு]டி உட்கந் மொடனென
 என மக[ன] மெ[ர]டன [கு]றந்-
 8 யைச்சாத்தி வை[த்த*] [து]தூவனக்கு க ஹ[து] வீட்ட பொ ஆ[தி] ச[தி]
 [*] [இ]வை சாவா [மூவ]ர பெ[ர]ரா[டு] [*] இவை கை[க்கெ]கா[ணடு*]

 9 [*] ரா[டு] [*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûdalsāṅgam, saw the retreating back of Vikkalan and Sīṅganaṅ, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 3.) (*He*) terrified Âhavamalla yet a second time on the appointed battie-field, fulfilled the vow of the elder brother who was born with him,¹ seized Vēṅgai-nāḍu, and performed the anointment of victors.

(L. 4.) In the 5th year of (*this*) king Râjakêsarivarman *alias* the lord Śrī-Vīrârâjêṇḍradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâl,—I, the *Maṅṇâḍi* Ulagaṇ Mōḍaṇ, residing at Kûriyûr in Sēṅguṇṇa-nâḍu, a hamlet in the west of Vīrarâjêṇḍra-chaturvêdimāṅgalam, an independent village² in Râjêṇḍra-Śôla-vaḷanâḍu, gave 1 perpetual lamp for the merit of³ my son Mōḍaṇ Śûrri to (*the god*) Mahâdêva of the Tiruvīraṭṭāṇam (*temple*) at Tirukkôvalûr in Kuṟukkai-kûṟṟam, (*a subdivision*) of Jananâtha-vaḷanâḍu. For (*this lamp I*) gave 48 big sheep. These big sheep (*shall*) neither die nor grow old.⁴ Having received these (*sheep*), [This gift is placed under] the protection of [all *Mâkêśvaras*].

No. 83.—INSCRIPTION AT TINDIVANAM.

This inscription (No. 207 of 1902) is engraved on the south wall of the *maṇḍapa* in front of the shrine in the Tintriṇḍīśvara temple at Tiṇḍivanam, the head-quarters of a tâluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of Vīrarâjêṇḍra I. and records the gift of 12 cows to the Tiruttiṇḍīśvara temple at Gidāṅgil in Ôymâ-nâḍu.⁵ Gidāṅgil is now the name of a suburb of Tiṇḍivanam.

TEXT.

- 1 ஸ்ரீ[ஸ்தி] ஸ்ரீ [*] [வி]ரமெ துணையாகவுஜ்யாகமெயணியாகவு[ஞ்][சங்[டு*]-
 2 காலொச்சிக்கருங்கனி கடிஞ் கூடலசங்கமத்தாஹவமல்லனையஞ்-
 3 கவித்து விக்கலனையஞ்சிககணனைய[மு*]டை புறங்கண்டு மறவன் லீஹாடி[வி]-
 4 யமொடு வலு[வ] ஹநங்கைக்கொண்டு இரண்டாம விசையி லுக்குறித்த
 5 களத்தாஹ[வ]மல்லனை அஞ்சுகித்த வெங்-
 6 கைகாடு *மிட்டுக்கொண்டு தனதுடன் பிறந்த முன்நவர் விரதமுடித்து முளறும் *
 வி-

¹ *I.e.* from the same mother

² See *Ep. Ind.* Vol VII. p. 135, note 1.

³ See above, p. 118 and note 3

⁴ On *tanpûir* see above, p. 3, note 7.

⁵ Compare *ibid.* p. 131, note 2.

* Read மட்டு

* Read ஹந்ரும்.

- 7 சைவிலும் ¹ சொமினாந் கட்டிப கணடிகை அவிழ்ப்பதன் [மு]ச[ம] கமபிலி
கட்டு [க]-
- 8 [தடி]கல்லில ஜயஸ்துஷாட்டி தெவநாதந் முதல ² மாசா[ம] கரைச[ச]கக[ச]-
- 9 க்கொட்டத்துத்தாத்திபவாகனூரிய தாரம பிடித்துக்கொண்ட[டு]
- 10 குரசி³ மிட்ட⁴ எல்லை கடந்து நிலைபிட்டு வ்ஜெயவலி⁵ஹாஸனத்து உலகமுந்ந-
[ன]டயானொ-
- 11 மெ [வி]மறிரு நருளிய கொ ஸாஜகெஸெவநாரான உடையார ⁶ஸ்ரீவிரராமஜெ மந-
உவந்தது யாண்டு⁷ கூ வது
- 12 ⁸ ஓர்[ய]மாராட்டுக்கிட⁹ங்கலத்திருத்திண்ணையா(ம)முடைய ¹⁰ஹா¹¹உவாகருத்-
- 13 [தி]ருநாயற்று-
- 14 க்கிழமை புறம்-
- 15 பு ஸ்ரீவைனி எழு¹²ரு-
- 16 ஞமறறைக்கு அ[மு]ந்
- 17 செய்தருளத்[தி]ரி-
- 18 ர் நாழியும் செந்
- 19 அழாக்கும் நெற[ா]-
- 20 மத்துக்கு அழா-
- 21 க்கும் ஸ்ரீவைக்கு நெய் உரியும் ஆக பெய முவுழக்குக்கும் விட்ட பசு பந்திராந-
மெ விட்டென் ஸா¹³னாரந்
- 22 சிங்கமாணிபான தொண்டைமாத் [வெ]சாழப்பெரியரையநெக் [!*] இப்பசுப்பந்தி-
ரண்டுங்கொண்டு இ-
- 23 நகிலிந்தஞ்சந்தராதி[த்*]தவற்சசெ[லு]த்தக்கடவொமாமெனும் இக்கொயிலத்திருவுறுதி-
ஸ-¹⁴
- 24 வெயெயாம் [!*] இது பநாநெற[வ]ரர் நகெஷ [!*]¹⁵

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*).

(L. 2.) (*He*) terrified Âhavamalla at Kûḍalśaṅgamam, saw the retreating back of Vikkalan and Śiṅgaṇan, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 4.) (*He*) terrified Âhavamalla yet a second time on the (*previously*) appointed battle-field, recovered Vēṅgai-nāḍu, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (*he*) burnt (*the city of*) Kampili before Sôṃśvara could untie the necklace which (*he*) had put on,¹⁰ and set up a pillar of victory at Karadikal.

¹ Read சொமீ.

² There is an erasure between ம and ஊ.

³ Before குச்சி the writer seems to have omitted கன்ன; compare above, No. 28, ll. 1 and 4, and No. 29, l. 5. No. 13 on p. 193 above has a break and after it ச்சியுமிட்டு.

⁴ Read மீட்டு.

⁵ Read ஸ்ரீவீர.

⁶ Read யாண்டு.

⁷ See above, p. 146 and note 3.

⁸ The ட is entered below the line.

⁹ Here follows a passage which is mutilated at the end, and which records that the same தொண்டைமான் மான் சொழப்பெரியரையன் gave 30 *kāṣu* for offerings of rice on Sundays.

¹⁰ From the next following inscription (No. 84, l. 5 f.) it appears that Sôṃśvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramāditya VI., who had made his peace with Virarājendra I.

(L. 8.) (*He*) expelled the great *Sūmantas* beginning with *Dēvanātha* from *Śakkara-kottam* and seized their wives.

(L. 10.) (*He*) recovered [*Kaṇṇa*]kuchchi (*i.e.* *Kanyakubja*), crossed the boundaries and fixed (*them*). In the 6th year of (*this*) king *Rājakēsarivarman* *alias* the lord *Śri-Virarājēndradēva*, who was pleased to be seated on the throne of victory together with (*his queen*) *Ulagamuḷududaiyāl*,—I, *Īsvaraṇ* *Śingamāṇi* *alias* *Tōṇḍaimān* *Śōlapperiyaraiyaṇ*, granted twelve cows to (*the god*) *Mahādēva* of the *Tiruttin-diśvara* (*temple*) at *Gidaṅgil* in *Ōymā-nādu*. (*These cows were*) granted in order to (*supply*) three *ulakku* of ghee, *viz.*¹ one *uri* of ghee for the *śribali*, one *alikkū* (of ghee) for the *hōma*, and one *alikkū* of ghee and one *nāli* of curds for offerings on those holy Sundays on which (*the god*) is carried outside (*for*) the *śribali*.

(L. 22.) Having received these twelve cows, we, the members of the assembly (*in charge*) of the store-room² of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (*gift is placed under*) the protection of all *Māhēśvaras*.

No. 84.—INSCRIPTION AT PERUMBER.

This inscription (No. 266 of 1901) is engraved on the east wall of the *maṇḍapu* in front of the shrine in the *Tāndōṇṇīśvara* temple at *Perumbēr* and is dated in the 7th year of *Vīrarājēndra* I. It records a grant of land to the *Tiruttāṇṭōṇṇī-Mahāśrikaraṇa-Īśvara* temple at *Perumbēṇṇūr* *alias* *Tribhuvanānallūr*. As in another *Perumbēr* inscription (No. 78 above), *Perumbēṇṇūr* is here called a hamlet of *Śri-Madurāntaka-chaturvēdimāṅgalam*, the modern *Madurāntakam*. Line 16, which is incomplete, mentions *Vīra-Śōḷāśēri*, a portion of the city which is also referred to at the end of No. 78 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [வி]ரமெய் துணையாகவுகியாகமெனியாகவும் செங்கொலொச்சிக்-
கருங்கனி கடிஞ்ஞ தென்-
- 2 நனைத்த[லை] கொ[ண்]டு செரல[னை]த்திறை கொண்டு சிங்களதெசம்³ வடிப்படுத்து
வெங்களத்தா ஹவம[ல்]-
- 3 லனை ஐயு[ம்]டி⁴ மென்⁵ கொண்டு வெ[வ]ங்கைகாடு மீட்டுக்கொண்டு த[ன்]னுட[ன்]
பிறை முன்னவர் விதமுடி-
- 4 த்து வ[க]டி ப[ண்]-க சளுக்கி விஜெயாதித்தர்க்கு மண்டலம்⁶ அருளிக்கழலடி
பணிக ம[ன்]னர்க்குக்கடாடம் எறிஞ்ஞ குடு[த]த-
- 5 ரு[ள்]⁷ சொம்[ஸ்]ரன் கன்[ன]ரதெசம் கைவிடத்[து]ரத்தி வகடி வணங்கிய
சளுக்கி வக்கிரமாதித்தனை⁸ எண்டிசை
- 6 கிசழ் கன்[டி]கை குட்டி இரட்டபாடி ஏழரை இலக்கமும் எறி[ஞ்ஞ] குடுத்தருளி
[வி]ஜெயலிங்காசனத்துலகமுழுதுடையா-
7. னொடும்⁹ விற்றிரு[க்]ருளிய¹⁰ கொவிராஜகெசரிவஜ்ஜராக உடையார்¹¹ ஸ்ரீவிராஜேசு-
வெவற்கு யாண்டு ஏழாவது [||*]

¹ In accordance with Vol. II. p. 48, note 5, 1 *uri* + 1 *alāḱku* + 1 *alāḱku* are equal to 3 *ulakku*.

² See above, p. 20, note 5.

³ Read அடி.

⁴ Read ஐம்மடி.

⁵ No. 15 of the list on p. 193 above reads வென் கண்டு.

⁶ No. 15 reads வெங்கைமண்டலம்.

⁷ Read சொம்.

⁸ No. 15 reads தித்தற்கு.

⁹ Read வீற்றி.

¹⁰ Read ராவிராஜ.

¹¹ Read ஸ்ரீவீர.

- 8 முட்சநுக்கி[ய] முடக்காத்தில் முதகு கண்டு முந்வாழி இரட்டராஜகுல[த]ர-
லன்¹ [இ*]ல் வீரராஜேஞன் புயங்கொண்டு பொது நி-²
- 9 க்கி ஆள்கிற ஜயங்கொண்டசொழமண்டலத்து³ களத்தூரகொட்டத்து தங்கூர் ஸ்-
மதுராஜகசருப்பெதிமங்கலத்-
- 10 து பெருங்குறிவெயொம எழுத்து — கம்முர்⁴ ம[ட]ரகை பெரும்பெயரான
திரிபுவநல்லூர்⁵ திருத்தான்தொன்றி-
- 11 ஹாபுரீகரணசுடாமுடைய[ர*]ர்க்கு இறையினியாக வீட்ட நிலம் பெருமபெயரா
[எ]ரி கரைக்கு தெற்கும் இவ்வெரிநி[த]-
- 12 தும் அம்பலத்து தூம்⁶ன்கின்றும் தென்மெற்கு கொக்கி பொந வாய்க்காலுக்கு
மெற்கு இவ்வாய்க்கால்[தி]-
- 13 ன்தும் இத்தெவர் [க]யிலெ ஈற பொந வழி வரம்புக்கு வடக்கும் இத்தெவர்
கொயிலில் கிழக்கில் சதுரவலுதிக்கு
- 14 கிழக்கும் [ந]டுவன் ப[ர]ப்பும் தாழ்வும் இன்றி மஞ்சிக்கமாக கிடன நிலத்தில
முந்து⁵ பாடகம் திருத்தி இத்-
- 15 தவற்கு திரு[ச]சென்[ெ*]த[ல்]டைக்கும் திருவாராதனை செய்வ[ர*]ர்க்குமாக இறை-
யினியாக குடுத்தொம் பெருங்குறிவ-
- 16 வெயொம் [ர*] பணித்தார்⁶ ஹசொழசெரி வெ[வ]ற்புறத்து
. . . த பணியால் [ச]ருடை

TRANSLATION.

(L. 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) took the head of the king of the South (*i.e.* the Pāṇḍya),⁷ levied tribute from the Śēralaṇ (*i.e.* the Chēra king), and subdued the Śiṅḡala (*i.e.* Simhala) country.

(L. 2.) (*He*) saw the back of (*i.e.* put to flight) Āhavamalla five times in hot battles, recovered Vēṅgai-nāḍu, fulfilled the vow of the elder brother who was born with him, and bestowed the [Vēṅgai]-maṇḍalam on the Śaḷukki (*i.e.* Chalukya) Vijayāditya who came and worshipped (*his*) feet.

(L. 4.) Having conquered (*the country of*) Kadāram, (*he*) was pleased to give (*it*) (*back*) to (*its*) king who worshipped (*his*) feet (*which bore*) ankle-rings.

(L. 5.) (*He*) chased Sôṁēśvara (*and forced him*) to abandon the Kāṇṇara country, invested the Śaḷukki Vikramāditya, who came and bowed to (*his*) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (*to him*) the seven and a half *lakshas* of Raṭṭapāḍi.⁸

(L. 6.) In the seventh year of (*this*) king Rājakēsarivarman *alias* the lord Śri-Virarājēndradēva, who was pleased to be seated on the throne of victory together with (*his queen*) Ulagamulududaiyāl.

¹ The ஸ is entered below the following ன்.

² Read நீக்கி.

³ Instead of the passage beginning with line 8 and ending here, No. 16 has the following:— வெ[ந்] கு-
[நி]த்த[ச] களனனில் பொர்க்களத்து புறங்கொண்டு இரட்ட[ெ]கொனை புர[ட்]ட்டக்கி ஓகல் வீரரா-
ஜேஞ[ன்*] [நி]லங்கொண்டு பொது நீ[க்]கி ஆள்கின்ற ஜயங்கொண்டசொழமண்டலத்து.

⁴ Read மூர்.

⁵ Read ஸ்மது.

⁶ Read வீர.

⁷ As will appear from No. 88 below, the 'taking of the head of the Pāṇḍya' means that the king, being seated on his throne, placed his foot on the head of the latter.

⁸ This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).

(L. 8.) The writing of us, the great assembly¹ of Śrī-Madurāntaka-chaturvêdi-maṅgalam, an independent village² in Kalattūr-kōttam, (*a district*) of Jayangonda-Śōla-maṅdalām, which is ruled over—having conquered (*it by the strength of his*) arm and having made it his exclusive property³—by the warlike Virarājēndra, the god of Death to the family of the Ratta king, (*whose*) anger abated (*only*) after seeing the back of the obstinate Śaḷukki (*i.e.* Chalukya) on (*the bank of*) the winding river.⁴

(L. 10.) (*The following*) land was granted, free of taxes, to the god of the Tiruttāṇ-tōṇṇi-Mahāśrīkarāṇa-Īśvara (*temple*) at Perumbêṇr̥ alias Tribhuvananallūr, a hamlet of our village.

(L. 11.) Three *pūḍayam*⁵ in the land which had been lying as *mañjikkam*,⁶ without being levelled and dug up, within (*the following boundaries*): to the south of the bank of the tank at Perumbêṇr̥; to the west of the channel running towards the south-west from the (sluice called) *Ambulattu-timbu* of this tank; to the north of the margin of the road leading from this channel up to the temple of this god; and to the east of the end of the square (*field*) on the east of the temple of this god.

(L. 14.) Having reclaimed (*this land*), we, the great assembly, gave (*it*) to this god, free of taxes, for (*supplying*) paddy of the red kind to the temple⁷ and for (*supporting*) those who perform the worship in the temple.

(L. 16.) (*This*) was ordered by of Vêṇṇuram, (*in charge of*) Vira-Śōḷasêri

IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

As I have stated on page 43 above, the time of Kulōttuṅga-Chōla III., the immediate predecessor of Rājarāja III., is settled by an inscription at Nellore, which couples Śaka-Samvat 1119 with the 19th year of his reign. Professor Kielhorn's calculations of the dates of twenty inscriptions of this king have shown that his reign commenced between the 8th June and 8th July A.D. 1178.⁸

The records of the reign of Kulōttuṅga III. are so numerous that a complete list of them would occupy too much space. I subjoin a list of those opening with a historical introduction, the first word of which is *முல்*.

1. 3rd year : Tirumāṇikuḷi, No. 85 below.
2. 5th year : Chidambaram, No. 121 of 1887-88.
3. Do. do. No. 122 of 1887-88.
4. 8th year : Tiruvengādu, No. 118 of 1896.⁹
5. 9th year : Chidambaram, No. 86 below.

¹ See above, p. 176, note 2.

² On *tanigūr* see above, p. 3, note 7.

³ Literally, 'having stopped its being the common property (of other kings).' The same phrase (குடாந் தீக்க) occurs in a description of the reign of Rājamahēndra; see p. 191 above, clause b.

⁴ Compare above, p. 191 and note 8. In No 16 of the list on p. 193 above, the whole passage runs as follows (see above, p. 203, note 3):—"Jayangonda-Śōla-maṅgalam, which is ruled over—having conquered the earth and having made it his exclusive property—by the warlike Virarājēndra, (who) put a stop to the deceit of the Ratta king after seeing (his) back in an encounter on the battle-field which (the enemy) had appointed (in his) fury."

⁵ See above, p. 177 and note 3.

⁶ Compare above, p. 30 and note 4.

⁷ நெடுஞ்செழ்வனம்—is evidently the same as நெடுஞ்செழ்வனம், which occurs in Vol. I. p. 117, line 5.

⁸ See *Ep. Ind.* Vol. VII. p. 8 and p. 109.

⁹ *Ep. Ind.* Vol. IV. p. 264, No. 23.

6. Undated¹: Tirukkollambûdûr, No. 1 of 1899.
7. 11th year: Chidambaram, No. 87 below.
8. 19th year: Tiruvorriyûr, No. 404 of 1896.
9. Do. Śīraṅgam, No. 88 below.
10. 21st year: Tirumānikuḷi, No. 170 of 1902.²
11. 34th year: Tirumalavāḍi, No. 74 of 1895.³

In the majority of these inscriptions (Nos. 1, 4, 5, 7 to 10) the king is called Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttunga-Chôladêva. Two inscriptions (Nos. 2 and 3) substitute Virarâjêndradêva (II.) for Kulôttunga-Chôladêva, and the two remaining inscriptions (Nos. 6 and 11) have instead of it Kônêrimêṇ-kondân⁴ and Tribhuvanavîradêva, respectively. In his inscriptions without historical introduction, the king is called either Kulôttunga-Chôladêva or Tribhuvanavîradêva. The second name occurs in records of the 27th to 37th years.⁵ In a single inscription the king bears the name Virarâjêndra-Chôladêva.⁶

Two inscriptions of the 9th year⁷ prefix to the name of the king the relative sentence மதுரை கொண்டருளின, 'who was pleased to take Madurai.' In records of the 10th to 31st years, this sentence is amplified into மதுரை கொண்டு பாண்டியன் முடித்தலே கொண்டருளிய,⁸ 'who, having taken Madurai, was pleased to take the crowned head of the Pândya.'⁹ Other inscriptions, of the 12th to 29th years, read மதுரையுமீழ்முங்கொண்டு பாண்டியன் முடித்தலையுங்கொண்டருளின,¹⁰ 'who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pândya.' An inscription of the 14th year¹¹ has மதுரையுமீழ்முங்கொண்டருளின, 'who was pleased to take Madurai and Îlam.' In inscriptions of the 23rd to 31st years, we find ஈழமும் மதுரையும் பாண்டியன் முடித்தலையுங்கருளும் கொண்டருளின,¹² 'who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr.' Finally, certain inscriptions of the 31st to 37th years add to the king's conquests, that he 'was pleased to perform the anointment of heroes and the anointment of victors':—மதுரையுமீழ்முங்கருளும் பாண்டியன் முடித்தலையுங்கொண்டு வீரரவிசேகரும் விஜயரவிசேகரும் பண்ணியருளிய.¹³

The introductions of the inscriptions of the 3rd, 5th and 8th years¹⁴ do not contain any statement of historical interest. An inscription of the 9th year (No. 86 below) relates that Kulôttunga III. assisted Vikrama-Pândya against the son of Vira-Pândya, defeated the

¹ The fourth year is referred to in line 14 f.

² *Ep. Ind.* Vol. VII. p. 174, No. 74.

³ *Ibid.* Vol. IV. p. 220, No. 18.

⁴ The grant portion of No. 6 shows that this was a title of Kulôttunga-Chôla III. For, according to line 15, the village granted received the name Kulôttunga-Śôḷaṇ-Kalattûr.

⁵ No. 93 of 1900 is dated in the 39th year of Tribhuvanachakravartin Tribhuvanavîradêva. As it omits the usual epithets of the king, it need not necessarily belong to Kulôttunga III.

⁶ See *Ep. Ind.* Vol. VII. p. 172, No. 68.

⁷ No. 86 below, and No. 125 of 1896.

⁸ See Nos. 87 and 88 below; and *Ep. Ind.* Vol. VII. p. 172, No. 69, and p. 173, No. 72. In No. 37 above, and *Ep. Ind.* Vol. V. p. 199, No. 31, Vol. VI. p. 281, No. 44, Vol. VII. p. 172, No. 70, and p. 173, No. 71, the first கொண்டு is omitted.

⁹ *I.e.* 'who placed his feet on the crown of the Pândya king.' See below, p. 215, note 4.

¹⁰ See *e.g.* *Ep. Ind.* Vol. IV. p. 219, No. 16, and Vol. VII. p. 174, No. 74. In No. 36 above, and *Ep. Ind.* Vol. V. p. 198, No. 29, and Vol. VII. p. 174, No. 73, the first கொண்டு is omitted.

¹¹ *Ep. Ind.* Vol. VII. p. 6, No. 69.

¹² See *e.g.* above, Nos. 23 and 24.

¹³ See *e.g.* *Ep. Ind.* Vol. IV. p. 220, No. 18, and Vol. V. p. 199, No. 30.

¹⁴ Nos. 1 to 4 of the list on p. 204 above.

Marā (*i.e.* Marava?) army,¹ drove the Simhala army into the sea, took Madurai (*i.e.* Madhurā) from Vira-Pāndya and bestowed it on (Vikrama-) Pāndya. An inscription of the 11th year (No. 87 below) also refers to the defeat of the son of Vira-Pāndya and to the bestowal of Kūdal (*i.e.* Madhurā) on Vikrama-Pāndya, and adds that Vira-Pāndya revolted again, but that Kulōttunga III. 'took his crowned head,' *i.e.* that, while seated on the throne, he placed his feet on the crown of the Pāndya king. An inscription of the 19th year (No. 88 below) first notices an expedition into the North, at the end of which the king entered Kachchi, *i.e.* Conjeeveram. As in the inscription of the 11th year, it is then stated that he defeated the son of (Vira-)Pāndya, took Madurai and bestowed it on Vikrama-Pāndya, and that he 'took the crowned head' of Vira-Pāndya, who had revolted again and given him battle at Nettūr.² The next-following passage relates that he pardoned the Pāndya king, *i.e.* apparently Vira-Pāndya, and the Chēra king, who seems to be identical with the person who is subsequently called Vira-Kēraḷa.³ Finally, an unnamed Pāndya king who bore the surname 'chief of the family of the Sun' received valuable presents. An inscription of the 21st year adds that Kulōttunga III. placed his feet on the crown of the king of Îlam, *i.e.* Ceylon.⁴

In his *Annual Report* for 1898-99, Mr. Venkayya has shown that the invasion of the Pāndya country during the reign of the Ceylon king Parākramabāhu, which is related in chapters 76 and 77 of the *Mahāvamsa*, fell into the reign of the Chōḷa king Rājādhirāja II. During this war there were two claimants for the throne of Madhurā. One of them, Vira-Pāndya, the son of Parākrama-Pāndya, was supported by the Singhalese, and the other, Kulaśēkhara, by the Chōḷas. The former is probably the same person as the Vira-Pāndya who was defeated and humiliated by Kulōttunga III., while, as Mr. Venkayya suggests, Vikrama-Pāndya, the protégé of Kulōttunga III., may have been the successor of Kulaśēkhara, the claimant to the Pāndya throne whose part had been taken by Rājādhirāja II.

If the foregoing inferences are accepted, it would follow that Rājādhirāja II. was either the immediate predecessor or one of the predecessors of Kulōttunga III. on the Chōḷa throne. That these two kings were intimately connected, may be concluded also from the fact that an inscription of the 17th year of Kulōttunga III.⁵ opens with the first sentence of a historical introduction which is given in full at the beginning of an inscription of the 5th year of Rājakēsarivarman *alias Tribhuvannachakravartin* Rājādhirājadēva (No. 262 of 1902). Another point which connects these two kings is, that an inscription of the 11th year of Rājakēsarivarman *alias Tribhuvannachakravartin* Rājādhirājadēva (No. 3 of 1899), which opens with the words கடைசுழந்த பராமாதரும், prefixes to the king's name the epithet மதுரைப் பட்டினம் கொண்டருளின, which was later on borne by Kulōttunga III.,

¹ The Maravas are a tribe in the Madura and Tinnevely districts. They are referred to in the *Mahāvamsa*, chapter 76, verses 152, 250 and 263.

² A village of this name is situated in the Śivagaṅgā Zamindāri, 5 miles west of Ilaiyaṅguḍi. Nettūr is also mentioned in the *Mahāvamsa*, chapter 76, verses 192, 216, 222, 289, 298, 299, 307, 309 and 313.

³ This king must be different from, and earlier than, Jayasinha Vira-Kēraḷavarman, on whom see *Ep. Ind.* Vol. IV, p. 146, note 2, and p. 293.

⁴ See below, p. 218, note 8.

⁵ *Ep. Ind.* Vol. VII, p. 172, No. 70.

⁶ கடைசுழந்த பராமாதரும் கடைசுழந்த பட்டினம் கொண்டருளின.

⁷ See above, p. 205 and note 11.

In four of the six inscriptions of Rājādhirāja II. which open with கடல சூழ்ந்த பார்மாதரும், the king is not called Rājakēsarivarman, but Parakēsarivarman. One of these four inscriptions¹ shows that the 8th year of Rājādhirāja II. was about 15 years later than the 19th year of Rājarāja II., as will appear from the following extract.

- 1 ஸ்ரீ ஸ்ரீ [*] கட[ல] சூழ்ந்த பார்மாத[ரு]ம்
 ஸோபபரகெஸரிபதூ[ர]ன ஸ்ரீ[ஸ்ரீ]வனச்சகுலசீதன் ஸ்ரீராகையராகஜெவர்க்கு யாண்டு
 ௮ ஆவது காததிகைமாவத்து முதந்தியதிநாள் உடையாரா
 2 ராகையராகஜெவர்க்கு யாண்டு ௮[௮] ஆவது தைமாவமுதல் ச்ரீ[ஸ்ரீ]வனச்சகுலசீதன்
 ஸ்ரீராகையராகஜெவர்க்கு யாண்டு ௮ ஆவது ஐப்பசிமா[ஸ]ம [வ]நா யாண்டு
 பதிநைஞ்சில.

“On the first solar day of the month Kāttigai in the 8th year of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Rājādhirājadēva,—in the fifteen years from the month Tai in the 19th year of the lord Rājarājadēva to the month Aippasī in the 8th year of the emperor of the three worlds, the glorious Rājādhirājadēva.”

Consequently Rājarāja II. must have been either the immediate predecessor or one of the predecessors of Rājādhirāja II.

In eight inscriptions of Rājarāja II. which open with பூ மருசிய திருமாதும்,² the king bears the epithet Parakēsarivarman. Besides, there are two inscriptions of his which have the same introduction as those of Rājādhirāja II. (கடல சூழ்ந்த பார் *etc.*). In one of these (No. 219 of 1901) Rājarāja II. is called Parakēsarivarman, and in the second (No. 375 of 1902) Rājakēsarivarman.

To return to Kulōttunga III., an inscription of his 19th year asserts that he undertook an expedition into the North and entered Conjeeveram.³ This statement is borne out by the fact that three inscriptions of his reign are found at Conjeeveram⁴ and five others as far north as Nellore.⁵

The following vassals of Kulōttunga III. are mentioned in epigraphical records:—

1.—Madhurāntaka-Pottappi-Chōla *alias* Tammusiddhi-araisan⁶ made a grant to the Vishṇu temple at Nellore *alias* Vikramasimhapuram⁷ in the 26th year of Kulōttunga III. (=A.D. 1203-4). Another Nellore inscription of the [3]1st year (=A.D. 1208-9) refers to Madhurāntaka-Pottappi-Chōla *alias* Nallasiddhi-arasar.⁸ Other inscriptions of Tammusiddhi are dated in Śaka-Samvat 1127 and 1129 (=A.D. 1205-6 and 1207-8),⁹ and Nallasiddhi was the name of an uncle of his.¹⁰

2.—An inscription of the 5th May A.D. 1205 in the Ēkāmrānātha temple at Conjeeveram¹¹ records the gift of a lamp by the Gaṅga chief Śīyagaṅga Amarābharana

¹ No. 7 of 1893, in the Ēkāmrānātha temple at Conjeeveram.

² See p. 79 above.

³ See p. 206 above.

⁴ Nos. 36 and 38 of 1893, and *Ep. Ind.* Vol. VI. p. 281, No. 44.

⁵ For the date of one of them, see *Ep. Ind.* Vol. IV. p. 219, No. 16.

⁶ No. 195 of 1894:—மதுராந்தகப்பொத்தப்பிச்சொழனன் க [மமு]வீரையசன்.

⁷ செட்டிகொண்டசொழன்டலத்துச்செதி நலமாணிக்கவளநாட்டுப்பெட்டநாட்டு நெல்லூரான் கீ-
 ளையகிங்கபுரத்துத்திருப்பாற்கடற்சித்திரமேழிவிண்ணகரிப்பள்ளிகொண்டபெருமாளுக்கு. Nellore is
 mentioned under the name Vikramasimhapuram in the Bitraguṇṭa grant of Saṅgaṇa II., *Ep. Ind.* Vol. III.
 p. 24.

⁸ No. 205 of 1894:—ம [பு]ராந்தகப்பொத்தப்பிச்சொழனன் கல்லவிரைவர்.

⁹ See *Ep. Ind.* Vol. VII Nos. 17 and 21.

¹⁰ See *ibid.* p. 122, and compare p. 129.

¹¹ *Ep. Ind.* Vol. VI. p. 281, No. 44

alias Tiruvêgambam-udaiyân, in whose time the Tamil grammar *Nannûl* was composed, and his queen Ariyapillai gave two lamps to the temple at Tiruvallam in the [3]th year of Kulôttunga (III.).¹

3.—Two inscriptions of the 27th and 33rd years of Kulôttunga III. record grants of land by Chôla-Pillai *alias* Alagiya-Chôla *alias* Edirili-Chôla-Sambuvarâyan, the son of Śengēni Ammaiyan.² This chief is already known from the Poygai inscriptions of Râjarâja III., the successor of Kulôttunga III.³ Two inscriptions of *Tribhuvana-chakravartin* Kônêrimêlkonḍa-Kulôttunga-Chôladêva record grants by Śengēni Ammaiyan Kanṇudaipperumân *alias* Vikrama-Chôla-Sambuvarâyan.⁴ As this Śengēni Ammaiyan must have been the father of the above-mentioned Alagiya-Chôla, the two inscriptions may be safely allotted to Kulôttunga III. Another inscription of Kulôttunga-Chôladêva (III.?) introduces a member of the same family; named Śengēni Minḍan Attimallan Sambuvarâyan.⁵

4.—The chief noted under No. 2 and one of the last-mentioned chiefs seem to be referred to in two inscriptions of the 20th and 21st years at Śengama, which I have accordingly allotted to Kulôttunga III.⁶ The same two inscriptions contain the names of two other feudatories of Kulôttunga III., *viz.* Viḍugâdalagiya-Perumâl, a chief of Dharmapuri in the Salem district,⁷ and Malaiyan Vinaiyai-venṇan *alias* Karikâla-Chôla-Âdaiyârṇâd-Âlvân.⁸

5.—The Śengama inscription of the 21st year refers to a certain Yâdavarâya. This title was borne by two chiefs, *viz.* Tirukkâlattidêva⁹ and his son Vîra-Nârasimhadêva. The former is mentioned in inscriptions of the 16th and 17th years of Kulôttunga III.,¹⁰ and the other in inscriptions of the 36th and 37th years of the same king¹¹ and in an inscription of the 8th year of Râjarâjadêva (III.), the successor of Kulôttunga III.¹² In an inscription of the 15th year of Kulôttunga (III.), this chief calls himself 'prince Simha *alias* Vîrarâkshasa-Yâdavarâja, the son of Yâdavarâja *alias* Tirukkâlattidêva.'¹³ Both Tirukkâlattidêva and his son claimed descent from the Eastern Châlukya family; for, they bore the *birudas* Vêṅgivalabha and Śâsikula-Châlukki. The Venkaṭêsa-Perumâl temple on the Tirupati hill contains an inscription of the 34th year of *Tribhuvana-chakravartin* Vîra[n]ârasimhadêva Yâdavarâya (No. 71 of 1888-89). In the 40th year of Vîranârasimhadêva-Yâdavarâya the same temple was rebuilt.¹⁴ Another Tirupati

¹ See p. 122 above.

² No. 36 of 1893, in the Arulâla-Perumâl temple at Conjeeveram :— அம்மைஅப்பன் மகத் சொழப் பின்[னை] ஆன அழகியசொழச்சம்புவராயந், and No. 94 of 1900, at Tiruvottûr :— செங்கெணி அம்மையப்பன் அழகியசொழானை எதிரிவிசொழச்சம்புவராயன்.

³ Above, Vol. I. p. 87.

⁴ Above, Vol. I. No. 132, and Vol. III. No. 61.

⁵ See above, p. 120 f.

⁶ See *Ep. Ind.* Vol. VI. p. 333.

⁷ See *ibid.* p. 331.

⁸ மலையன் வினையைவென்றானை கரிகாலசொழஆடைபூர்நாடாழ்வான்.

⁹ This name is derived from Kâlatti, the Tamil name of Kâlahasti in the North Arcot district.

¹⁰ No. 33 of 1893, in the Arulâla-Perumâl temple at Conjeeveram, and No. 16 of 1897, at Takkôlam near Arkônam.

¹¹ No. 406 of 1896, at Tiruppâsûr, and No. 182 of 1894, at Tirukkâlukkunram.

¹² No. 200 of 1892, at Kâlahasti.

¹³ No. 197 of 1892, at Kâlahasti :— யாதவராஜரான திருக்க[ா]ளத்திதேவர் மகனார் சிங்கபிள்ளையாரான வீரராஜை யாதவராஜந்.

¹⁴ See *Ep. Ind.* Vol. VII. p. 25.

inscription (No. 58 of 1888-89) is dated in the [8]th year of *Tribhuvanachakravartin* Tiruvēngadanātha-Yādavaraya, who may have belonged to the same family.

No. 85.—INSCRIPTION AT TIRUMANIKULI.

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east wall of the *prākāra* of the Vāmanapurīśvara temple at Tirumānikulī in the Cuddalore tāluka¹ of the South Arcot district. This village is called Udavi-Mānikulī by Tiruñāṇasambandar, and Udavi-Tirumānikulī in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of Rājarāja-vaṇanādu, and according to other inscriptions to Mēlkkāl-nādu, Mērkānādu or Mērkā-nādu, a sub-division of Vaḍakarai-Rājendra-Chōla-vaṇanādu, Virudarājabhayamkara-vaṇanādu,² or Rājarāja-vaṇanādu.

The inscription is dated in the 3rd year of Kulōttuṅga-Chōla III. on a day which corresponds to the 12th August A.D. 1180.³ It records the gift of 32 cows for a lamp. The donor was a native of Kūḍal, which was situated in the same district as Tirumānikulī and seems to be identical with the modern Kūḍalūr (Cuddalore).⁴

TEXT.

- 1 ஐஹி ஸ்ரீ [!]* புயல் பெருக வளம் பெருக்கப்பொய்யாத நான்மறையின் செ[மல்
வாயப்ப]த்திருமகனும் வெஜமகனஞ்சி[மந்து வாழ வெணமதி பொற்குடை
[வின]ங்க வெவ்[வெ]ந்தாடி வணங்க மண்மடந்தை மனமகு[ழ]
- 2 மனுஷின் நெறி தழைத்தொங்கச்சக்யமுஞ்செங்கொலுந்தனித்தனைத்துஞ்செல⁵ நடக்கக்-
க[ற்]பக்கால⁶ புனி காப்ப பொற்பமைந்த முடி சூடிச்செயபொந்⁷ விரலிஹா-
ஸனத்துப்பவ்வனமுழுதடையாளொடும்⁸ வீற்றிருன்.
- 3 தருளிய கொப்பரகெசரிபற்றினான்⁹ திருவஹனசக்ய[வ]த்திகள் ஸ்ரீக-லொத்துங்க-
சொழுவெவற்கு ய[ர]ண்டு மு[ந்]றவது¹⁰ ஸிஹநாயற்று சவரஹத்து¹¹ பஞ்-
சமியுங் திங்கள்குழமையம்¹² பெற்ற சபைநிநான் ஹராஜாஜவன.
- 4 னாட்டு உடையார் திருமாண்குழியாளுடையநாயனாற்று இனநாட்டுக்கூடலரசநாராய-
ணன் எழிசைமெ[ர]ாகுன ஜனனாக்கச்சியராயன் வைத்த திருநுன்தாவினக்கு
ஒன்றுக்கு விட்ட சாவா மூவாப்பசு நூஉ [!]* இ[ப்]பசு முப்பத்திரண.
- 5 மும் கைக்கொண்டு இத்திருநுந்தாவினக்கு ஒன்று[ம]¹³ ஸந்தராடித்தவரை செலுத்தக்-
கட்வொம் இக்கெ[ர]யிலில்¹⁴ திருமுண்ணாழிகைஸமெயொடி [!]* இப்படி
ஸம்மதித்து இவ்[வ]வெயங்கொண்டொம் [!]* இது பன்மாவெயஸாரகெஷ¹⁵
||உ||

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (*and*) increased the

¹ No. 154 on the *Madras Survey Map* of this tāluka, where the name is spelt 'Tirumankuli.'

² Compare page 152 above.

³ See *Ep. Ind.* Vol. VII. p. 171, No. 66.

⁴ Compare Kōval for Kōvalūr in *Ep. Ind.* Vol. VII. p. 146. In Tamil literature Kūḍal is used as a synonym of Madurai (Madhurā). In an inscription of Virarājendra I. Kūḍal occurs as a shorter form of Kūḍalaśāṅgamam; see page 64 above.

⁵ Other inscriptions read திக்கனைத்துஞ்.

⁶ Other inscriptions read கற்பகாலம்.

⁷ Read வீர.

⁸ Read வீற்றி.

⁹ Read திருவஹன.

¹⁰ Read முன்றவது.

¹¹ Read பகஷத்து.

¹² Read மையுட்.

¹³ Read ஸந்தராடிக்கி.

¹⁴ Read திருமுண்.

¹⁵ Read ஸிஹநாயா.

fertility (*of his country*); while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) In the third year of (*this*) king Parakêsarivarman *alias* the emperor of the three worlds, Śrî-Kulôttunga-Śôladêva, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâl on the throne of heroes (*which consisted of*) pure gold,—on the day of Âsvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month Simha,—one perpetual lamp was given to Âḷudaiyanâyanâr of Tirumânikuḷi, the god of Râjarâja-vaṇanâdu, by Araśanârâyanan Êḷisaimôgan, *alias* Jananâtha-Kachchiyarâyan, of Kûḍal in the same *nâḷu*. For (*this lamp he*) granted 32 undying and unaging cows.¹

(L. 4.) Having received these thirty-two cows, we, the members of the assembly (*in charge*) of the store-room² of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(L. 5.) Having agreed thus, we took charge of this gift. This (*gift is placed under*) the protection of all *Mâhêśvaras*.

No. 86.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 457 of 1902) is engraved on the west wall of the second *prâkâra* of the great Śaiva temple of Natarâja at Chidambaram³ in the South Arcot district. It is dated on the 88th day of the 9th year of Kulôttunga-Chôla III. and records that the king sanctioned a grant of land to the temple by a certain Kêraḷarâjaṇ (ll. 6 and 10). The land granted was situated in two hamlets of Chidambaram, the first of which bore the name Kaḍavâchehêri *alias* Tillainâyanaganallûr (l. 6). Kaḍavâchehêri is found on the map about 2 miles south of Chidambaram,⁴ and Tillainâyanaganallûr survives as the name of a neighbouring village which has now been joined to Uṣuppûr.⁵ The second hamlet, Śâttaṅgudi *alias* Mahîpâlakulakâlanallûr⁶ (l. 7), I am unable to identify.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ ஸ்ரீ புயல் வாய்த்து வளம் பெருகப்பொய்யாத நான்மறையின் செயல்
வாய்ப்பத்திருமகளுஞ்ஞயமகளுஞ்சிறந்து வாழ வெண்மதி பொற்குடை விளங்க
வெவ்வெந்தாடி வணங்க மண்மடந்தை மனங்களிப்ப மனுரீதி தழைத்.
- 2 தொங்கச்சக்கரமுஞ்செங்கொலுந்திக்கனைத்துஞ்செல நடப்பக்கற்பகாலம் புவி காக்கப்-
பொற்பமைந்த முடி புனை[து] விசுமபாண்டியன் வெண்ட விட்ட தண்டால்
விசுமபாண்டியன் மகன்⁷ பட எழுகம்⁸ பட மறப்படை படச்சிங்கனப்படை
" முக்கறுப்புண்டு அலைகடல்

¹ Compare *Ep. Ind.* Vol. VII, p. 134, note 2.

² See above, p. 20, note 5.

³ Two inscriptions from the same temple have been published in *Ep. Ind.* Vol. V, pp. 103 f. and 105 f.

⁴ No. 103 on the *Madras Survey Map* of the Chidambaram tāluka.

⁵ No. 107 on the same map.

⁶ This surname seems to be derived from one of the titles of Rājendra-Chôla I., who is stated to have defeated a certain Mahîpâla; see above, Vol. II, p. 109.

⁷ No. 1 of 1899 reads —கன்.

⁸ The same inscription reads எழுகத்தார்.

⁹ Read எழுகம்.

- 3 புக வீரபாண்டியனை முதந்நிம் படி தாக்கி மதுரையும் அரசங்கொண்டு ஜய-
ஷ்ஷெட்டு அம்மதுரையும் அரசும் நாடும் அடைந்த பாண்டியத்தனிதருளி
மெயம்மலர்ந்த வீரக்கொடியுடன் தியாகக்கொடி எடுத்துச்செம்பொன் [வி]ரவீர-
ஹாலனத்துப்புவனமுழுதுடை-
- 4 யாளொடும் வீரநீருந்தருளிய கொப்பரகேசரிபற்மரான திருவனச்சகரவர்த்திகள்
மதுரை கொண்டருளின ஸ்ரீகுலொத்துக்கொழுதெவர்க்கு யாண்டு ஒன்பதாவது
நாள் எண்ப[த்]தெட்டினால் வரலாடஞ்செய்தருளி வந்த செய்யுமபடிப்படி [*]
ஆளுடையாற்குச்சாத்தியருளத்திருப்பள்ளித்தாமத்-
- 5 திருந்தவனஞ்செய்யவும் [இ]த்திருந்தவனஞ்செய்கிற திருந்தவனக்குடிகள் பெர்
இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் திருந்தவனப்புறஇறை[ப்]பியாகவும் ராஜ-
ராஜவளநாட்டுக்கீழ்வெங்கைநாட்டுப்பெருநல்லூருடையான் திருவெகம்பமுடையான்
திருவனந்தி[ஸ்]ரமுடையா-¹
- 6 னா கொ[ள்]ராஜன் பெரும்பற்றப்புவியூர் உழைச்சரணன் வடுகன் [தி]ருநட்ட-
மாடி பெரில் அக[தி]ராமகாணத்தால பலர் பகலும் விடிகொண்ட நிலம் [*]
இவ்வூர்ப்பிடாகை கடவாய்ச்செரியான திலைநாயகநல்லூரில் சுந்தரசொழுவதிக்கு
மெற்கு உத்தமசொழுவாய்க்காலுக்குத்தெற்கு முதற்-
- 7 கண்ணாற்று இரண்டாஞ்சதிரத்துக்கொலலைநிலம் ஒருமாவும் [*] பிடாகை அச்செ-
ரிச்சாததங்குடியான மலிப்பாலகுல[க்]ராலல்லூரில் குந்தவைவதிக்கு மெற்கு உத்-
தமசொழுவாய்க்காலுக்குத்தெற்கு நாலாங்கண்ணாற்று முதற்சதிரத்து மிகுதிக்கு-
றைவு உள்ளடங்கத்தாம் பெற்ற நிலம் அரையெ முனறு² மா
- 8 முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காலெ நாலு மா அரைக்காணி
முந்திரிகையும் [*] ஆக்ககொலலை [உ]ட்பட ஊர[ப்]படி நிலம் அரையெ
நாலு மா முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காலெ நாலு மா
அரைக்காணி முந்திரிகையினால் மடக்குநிலம் அரைக்காணி முந்திரிகைக்கீழ்³ ஓன-
பது மா முக்-
- 9 காணிக்கீழ் முக்காலெ முக்காணியும் [*] திருந்தவனமும் திருந்தவனப்புறஇறை-
யியியுமாக ஆளுடையார் தெவதானம் இவ்வூரில் பல வரவையொடுக்கூட்டவும்
[*] இந்நிலத்துக்கு இவ்வூர் தண்ட நிச்சயித்த காசில் மடக்கொபாதியால்
வந்த காசு ஊரில் கழிக்வும் [*] இப்படிக்குக்கொயிலில் திருப்-
- 10 பூமண்டபத்துக்கு⁴ ஸமிபத்திலெ திருமாள்கையிலெ கல் வெட்டவும் [*] திருந்த-
வனக்குடிகள் பெர் இருவற்குத்திருந்தவனக்குடிகள் செய்து வருங்குடிமை உள்-
ளிட்டன கொள்ளாதொழியவும் [*] பெற வெணுமென்று கொளராஜன் நம-
க்குச்சொன்னமையில் இப்படி செய்-
- 11 யக்கடவதாகச்சொல்லி இப்படி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வர்க்குக்-
கூறு செய்வார்களுக்குஞ்சொன்னொம் [*] இந்[நி]லம் ஒன்பதாவது முதல பல
வரவையொடுக்கூட்டி[த்தி]ருந்தவனமும் திருந்தவனக்குடிகள் பெர் இருவற்கும்
இலக்கைக்குங்கொற்றுக்குத்திருந்தவனப்-
- 12 புறஇறைபியியுமாய்⁵ நீற்கவும் இப்படிக்குக்கொயிலிலெ கல் வெட்டவும் பண்ணி
இத்திருந்தவனக்குடிகள் அளக்கக்கடவ திருப்பள்ளித்தாமம் பெர் ஒன்றுக்கு
நாளொன்றுக்குக்குறுணி நானாழியாக வந்த திருப்பள்ளித்தாமம் திருப்பூமண்டபத்-
[து]க்கு முதலாக அளக்கவும் இவாகளைத்திரு-
- 13 நந்தவனக்குடிகள் செய்து வருங்குடிமையுள்ளிட்டன கொள்ளாதொழியவும் பண்ணு-
வது [*] எழுதினார் திருமந்திராஜீல ராஜாராயணமுலெந்தவெளான்⁶ [*]

¹ Read திருநா.² Read ஸமிப.³ Read முனறு.⁴ Read திருநா.⁵ Read திருநா.⁶ Read முலெந்த.

எழுதி விழுப்பாயிராஜரும் தனம்பாயிராஜரும் பாண்டியராஜரும் களப்பாளராஜ-
ரும் நந்தியராஜரும் இராஜவல்லவப-

14 பல்லவராஜரும் வமிசாயிராஜரும் எழுத்திட்டுப்புகுந்த செயும்படிப்படி எழுதியது ||௨

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (*hence*) the fertility (*of his country*) increased; while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) While, by an army despatched at the request of Vikrama-Pāṇḍya, the son of Vira-Pāṇḍya was subdued; while Êḷagam¹ was subdued; while the Maṇa army² was subdued; while the Śiṅgaḷa soldiers had (*their*) noses cut off and rushed into the rolling sea,—(*he*) attacked Vira-Pāṇḍya, (*forcing him*) to turn (*his*) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (*city of*) Madurai, the throne and the country on the Pāṇḍya who had taken refuge (*with him*), and raised the banner of liberality, together with the banner of heroism which displayed the body (*of the tiger?*).

(L. 3.) On the eighty-eighth day of the ninth year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôḷadêva, who was pleased to take Madurai,—the following order was issued (*by the king*) and received.

(L. 4.) In order to lay out a flower-garden (*which shall furnish*) the garlands to be placed on (*the image of*) Âḷudaiyâr, and in order to (*provide*) tax-free (*land*) for the maintenance³ of the flower-garden, (*viz.*) for (*supplying*) clothing⁴ and food⁵ to the two attendants who work in this flower-garden,—Tiruvêgambam-udaiyân⁶ Tiruvanantîśvaram-udaiyân *alias* Kêraḷarâjaṇ, a native of Perunallûr in Kîl-Vêṅgai-nâdu, (*a subdivision*) of Râja-râja-valanâdu,⁷ purchased (*the following*) land from several persons in the name of another, (*viz.*) in the name of Uḷaichecharaṇaṇ Vadugaṇ Tirunaṭṭamâdi⁸ of Perumbarrappuliyûr.⁹

(L. 6.) In Kaḍavâychehêri *alias* Tillainâyaganallûr, a hamlet of this village, one twentieth (*vêli*) of dry land in the second square of the first *kaṇṇîru* to the west of the road of Sundara-Śôḷa (*and*) to the south of the channel of Uttama-Śôḷa; and in Śâttaṅgudi *alias* Mahîpâlakulakâlanallûr (*near*) that *seri* (*i.e.* Kadavâychehêri), a hamlet (*of this*

¹ This place is probably identical with Tiruvêdagam near Koḍimaṅgalam in the Madura tâluka, which is referred to as 'Êdagam' by Tiruñânasambandar.

² *I.e.*, perhaps, the army of the Maṇavas.

³ On *puṇam* see above, p. 6, note 9.

⁴ With *ilokkai* compare *ilakkar* in the Tamil dictionaries, and its synonym *puḷavai* in No. 68 above, text line 4.

⁵ On p. 141 above, note 13, *korru* was unnecessarily corrected into *kottu*. According to Dr. Gundert's *Malayâlam Dictionary* it means 'food, victuals, rice.'

⁶ This name is derived from the Tamil designation of the Ekâmranâtha temple at Conjeeveram.

⁷ See page 209 above.

⁸ This is a Tamil synonym of Natarâja, the name of the god of the Chidambaram temple.

⁹ This is one of the Tamil names of Chidambaram; see page 214 below.

village), one half (*vēli*), three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{3\frac{1}{2}0}$ of ¹ three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth—more or less—of classified land² in the first square of the fourth *kannāru* to the west of the road of Kundavai (*and*) to the south of the channel of Uttama-Śōla,—altogether, including the dry land, according to the village (accounts), one half (*vēli*), four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{3\frac{1}{2}0}$ of three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth of land.

(L. 8.) Of (*this*), one hundred-and-sixtieth (*vēli*) and one three-hundred-and-twentieth; $\frac{1}{3\frac{1}{2}0}$ of nine twentieths and three eightieths; and ($\frac{1}{3\frac{1}{2}0}$)² of three quarters and three eightieths (*is*) second-crop land.

(L. 9.) (*This land*) has to be added to the various plots in this village (*which are*) the temple property of (*the god*) Āḷudaiyār, as a flower-garden, and as tax-free (*land*) for the maintenance of the flower-garden. Out of the money which this village has decided to levy from this land, the money which accrues from the second-crop assessment (?) has to be deducted from (*the amount due by*) the village. This has to be engraved (*on*) stone on the wall near the *Tiruppūmaṇḍapam*³ in the temple. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from the two attendants of (*this*) flower-garden.

(L. 10.)⁴ “Kēraḷarājaṇ having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers⁵ to enter (*that land*) as such in the account (*book*).”

(L. 11.)⁶ “From the ninth (*year of the king's reign*) forward, this land has to be added to the various (*other*) plots (*of this village*) and has to be considered as a flower-garden and as tax-free (*land*) for the maintenance of the flower-garden, (*viz.*) for (*supplying*) clothing and food to the two attendants of the flower-garden. This has to be engraved (*on*) stone in the temple. The garlands to be supplied by the attendants of this flower-garden, (*and*) amounting to one *kurunī* and four *nīli* (of flowers) per day for each person, have to be supplied in advance to the *Tiruppūmaṇḍapam*. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from these (*attendants*).” Written by the royal secretary, Rājanārāyaṇa-Māvēṇḍavêḷaṇ.

(L. 13.) (*The above*) was copied from the order received, which was written (*by the royal secretary*) and signed by Viḷuppāḍhirājar, Nulambāḍhirājar, Pāṇḍiyarājar, Kaḷappālarājar, Nandiyarājar, Rājavallabha-Pallavarāyar and Vayirāḍhirājar.

No. 87.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 458 of 1902) is engraved on the same wall as the preceding one

¹ Here and in the next paragraph, $\frac{1}{3\frac{1}{2}0}$ is substituted for the arithmetical term *kil*, and ($\frac{1}{3\frac{1}{2}0}$)² for the second *kil*. Compare above, Vol. II. p. 48, notes 2 and 3.

² *I.e.* land assessed according to the quality of the soil.

³ *I.e.* the building in which the flowers for the use of the temple were kept.

⁴ The following passage contains the order of the king on Kēraḷarājaṇ's request.

⁵ Compare above, p. 44, note 10.

⁶ The following passage is an endorsement of the royal secretary. I have omitted the two words *paṇṇi*, ‘having caused’ (l. 12), and *paṇṇavadu*, ‘it shall be caused’ (l. 13), which would make the translation unintelligible.

(No. 86). It is dated on the 118th day of the 11th year of Kulōttunga-Chōla III. and records that the king sanctioned a grant of land to the temple by a certain Vāluvarāyaṇ (ll. 5 and 12). The land granted was situated in the same two hamlets of Chidambaram which were mentioned in No. 86, *viz.* Mahīpālakulakālanallūr (l. 6) and Kadavāy-chehēri *alias* Tillaināyaganallūr (l. 8). Chidambaram itself is referred to as Perumbarrappuliyūrin Rājādhirāja-valanādu (l. 5), and its Śiva temple as Tiruchchirram-balam-udaiyār (l. 9).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [உ] புயல் வாய்த்து வளம் பெருகப்பெய்யாத நானமறையின் செயல் வாய்ப்பத்திருமகளும் ஜயமகளும் சிறந்து வாழ வெண்மதி பொறுதுடை விளங்க வெல்வெந்தரடி வணங்க மணமடந்தை மனங்களிப்ப மனு[ரி] தழைத்தொங்கச்சக்கரமுஞ்செ-
- 2 ன்கொலுத்திக்கனைத்துஞ்செல நடக்க துற்பகாலம் புவி காக்க பொற்பமைந்த முடி புனைந்து தண்டொன்றால் வீரபாண்டியன்மன் மகனை மூக்கரிந்து கொண்டு விசுரீ-பாண்டியற்கு கூடல்மாநகர் குடுத்து மீண்டதற்பின் எடுத்து வந்து பரிபவத்தால் எதிர்த்த வீரபாண்-
- 3 டியனை முடித்தலை கொண்டமர் முடிவில் ஜயவ்ஹர நட்ட பின் வாகைப்பெரு-விரக்கொடி¹ தியாகக்கொடி உடன் எடுத்து செம்பொன் வீரவஹாலானத்து உவனமுழுதுடையாளொடும் வீற்றிருந்தருளிய கொப்பரகெவரிபதூரான த்ருவ-னச்சகுவத்திகள் மனு-
- 4 ளை கொண்டு பாண்டியனை முடித்தலை கொண்டருளிய ஸ்ரீகுலொத்துங்கசொழதெ-வர்க்கு மாண்டு பதினொன்றாவது நாள் நூற்றொரு[ப]த்தெட்டினால் ஸ்ரீவாழஞ்செ-ய்தருளி வந்த செய்யும்[ப]டிப்படி [*] ஆளுடையார்க்குச்சார்த்தி அருளத்திருப்-ப[ள்*]ளித்தாமத்திருந்தவனமாகச்சுத்தமலி-
- 5 வளநாட்டுப்பாம்புணிக்கூற்றத்துத்தெவங்குடையான் திருப்புறம்பியமுடையான் க[ம]-லாயதெவனான வாளுவராயன் செயலிக்கிற கமிலாயதெ[வ]ன திருந்தவனத்து குடிகள் பெர் இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் உடலாக நாரஜாயிராஜ-வளநாட்டுப்பெரும்[ப]ற்றப்புலியூர் மூலபருவை-
- 6 யாரில் உழைச்சாணன் திருச்சிற்றம்பலமுடையான் பொன்னம்பலக்கூத்தனும் வார்-க்கியன் தெவன் பொன்னம்பலக்கூத்தனும் பக்கல் இவ்வூர் மெல்பிடாளை² மயி-ர்பாலகுவகாலநல்லூர்ப்பால் ஸ்ரீசுந்தரசொழுவதிக்கு மெற்கு ஸ்ரீசொழுவசுந்தரிவா-யக்காலுக்குத்தெற்கு ஐஞ்சாங்க[ண்]ணாற்று நாலாஞ்சதிரத்து இவர்க-
- 7 ள் பக்கல் விலைகொண்ட நிலத்தினுக்கெல்லை விற்பானிலத்தினுக்குக்கிழக்கும் ஒடை-க்குத்தெற்கும் புளியம்பூண்டி உடையான் அந்நியநாமகரணத்தால் விலைகொண்ட-னுபவிக்கிற நிலத்தினுக்கு மெற்கும் கண்ணாற்றுவாயக்காலுக்கு வடக்கும் [*] இவ்விசைத்த இந்நான்கெல்லையிலும் உட்பட வந்த விளைநிலம் [அ]ரை-
- 8 யெ ஒருமா முக்காணியும் வடக்கில் ஒடைநிலங்காணியும் ஆக விளைநிலம் அரை-யெ இரண்டு மாவும் [*] கடவா[ப்*]சசெரி ஆன தில்லைநாயகநல்லூர்ப்பால ஸ்ரீசுந்தரசொழுவதிக்கு மெ[ம்]ற்கு உத்தமசொழுவாயக்காலுக்குத்தெற்கு முதற்கண்-ணாற்று³ முன்னுஞ்சதிரத்துத்திருந்தவனமாகக்கொண்ட கொல்லைநிலத்தினுக்கு எல்லை உடையார் தி-
- 9 ருச்சிற்றம்பலமுடையார் தெவதானம் எதிரினிசொழந் [தி]ருந்தவனத்துக்கிழை⁴த்தி-ரும[டை]விளாசுக்கு மனை வானிளத்துக்கு கிழக்கும் உத்தமசொழுவாயக்காலுக்குத்-தெற்கும் விற்பான் கொல்லைக்கு மெற்கும் உடையார் திருச்சிற்றம்பலமுடை-

¹ Read வீர.² Read மஹால.³ Read புளிய.⁴ Read கிழை.

யார் தெவதானம் நிச்சயவாசகன திருந்தவனத்துக்கு வடக்கும் [*] ஊரப்-
படி [நி]லம் இரண்டு மா-

10 வும் [*] வாச்சியன் மஹேஸ்வரன் திரண்டவான் குறங்களை நாரூவ-டு சியப்பிர-
மமாராயன் பெரில் அன்னியநாமகாணத்தால் விலைகொண்ட வீணைநிலம் அரையெ
இரண்டு மாவும் கொல்லேநிலம் இரண்டு மாவும் ஆக இவ்வூரப்படி நிலம்
அரையெ நாலு மாவும் [*] முன்னுடையாரைத்தவிரந்து¹ இறைமீன ஆக
ஆளுடையார் தெ[வ]தானம் பல

11 வரவையொடுக்கட்டி இந்நிலத்துக்குத்தண்ட லீபயித்த நிலஒபாதி தரஒபாதி மட-
க்கால் வந்த காசு ஊரிற்கழிக்கவும் [*] இந்நிலம் விலைகொண்ட வுரணைகளை
கொய்சிலை ஒடுக்கவும் [*] திருந்தவனக்குடிக[ள்] பெர் ஒன்றுக்கு நாளொ-
ன்றுக்கு குமுணி நானாழி ஆக வந்த திருப்பள்ளித்தாமந்திருப்பூமண்ட[ப]த்துக்கு
முதலாக அளக்கவும் [*]

12 இவர்கள் மற்றுள்ள திருந்தவனக்குடிகள் செய்யுங்குடிமைகள் செய்யாதொழியவும்
[*] இப்படிக்கு திருமாளிகையிலே கல் வெட்டவும் [*] பெற வெணு-
மென்று வாளுவராயன் தான் நமக்குச்சொன்னமையில் இப்படி செய்யக்கடவதா-
கச்சொல்லி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்கூறு செய்வார்-
களுக்குஞ்சொ[ன்]னெனும் [*] இப்ப-

13 டி செய்ய[ப்]பண்ணுவது [*] எழுதினன் திருமந்திரஒலை மீனவன்முலெந்தவெளான்²
[*] இப்படி திருவாய் [மெ]மாழிந்தருளினார் [*] இவை குருகுலராயன் எழு-
த்து [*] இவை களப்பாளராயன் எழுத்து [*] இவை [வ]யிராதராயன்³
எழுத்து [*] இவை மழவராயன் எழுத்து [*] இவை நந்தி[ய]ராய[ன] எ[ழு]-
த்து [*] இவை அமரகொன் எழுத்து [*] இவை காடு[வெ]ட்டியெழுத்து
[*] இவை பாண்டியராய[னெ]ழுத்து [*] இவை அனக[ர]ாயன் எழுத்து [*]

TRANSLATION.

[The first sentence is identical with the beginning of No. 86 above.]

(Line 2.) By a single army (*he*) had the nose of the son of Vira-Pāṇḍya cut off, gave the great city of Kūḍal (*i.e.* Madhurā) to Vikrama-Pāṇḍya, and returned. After this, (*he*) took the crowned head of Vira-Pāṇḍya,¹ who had started and faced (*him*) because (*he felt his*) disgrace.

(L. 3.) After having set up a pillar of victory at the end of the war, (*he*) raised the banner of victory and great heroism, together with the banner of liberality. On the one-hundred-and-eighteenth day of the eleventh year of (*this*) king Parakēsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyāl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrī-Kulōttunga-Śōḷadēva, who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya,²—the following order was issued (*by the king*) and received.

(L. 4.) In order to supply clothing and food to the two attendants of the flower-garden of Kayilāyadēvaṇ,—which Tiruppurambiyam-udaiyāṇ³ Kayilāyadēvaṇ⁴ *alias*

¹ Read தவிர்த்து.

² Read முலெந்த.

³ Read வடராதராயன் in accordance with No. 86 above, text line 14, where we have வயிராயிராஜர்.

⁴ From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words *talai kundu* by 'who cut off the head;' see above, pp. 21 and 43, and *Ep. Ind.* Vol. IV. p. 219.

⁵ See the preceding note.

⁶ Tiruppurambiyam is a village near Kumbhakōṇam; see above, Vol. II. p. 381.

⁷ *L. Kulāśadēva*

Vāluvarāyaṇ, a native of Dēvaṅgu[di] in Pāmbuṇi-kūṛram, (a subdivision) of Śuttamali-vaḷanādu, had caused to be laid out as a flower-garden (which should furnish) the garlands to be placed on (the image of) Āḷudaiyâr,—(he) purchased from Uḷaicheharanaṇ Tiruchchirrambalam-uḍaiyân Poṇṇambalakkûttan¹ and Vārkkiaṇ Dēvaṇ Poṇṇambalakkûttan, (two) among the chief members of the assembly² of Perumbarrappuliyûr in Râjâdhirâja-vaḷanādu, land in the fourth square of the fifth *kannâru* to the west of the road of Śrî-Sundara-Śôḷa (and) to the south of the channel of Śrî-Śôḷakulasundarî in Mahîpâlakulakâlanallûr, a hamlet in the west of the village. The boundary of (this land is) to the east of the land of the seller, to the south of a water-course, to the west of the land purchased in the name of another³ and enjoyed by Puḷiyambûṇḍi-uḍaiyân, and to the north of the *Kannârû*-channel. One half (*vêli*), one twentieth and three eightieths of wet land enclosed in these four boundaries thus described, and one eightieth of land (occupied by) the water-course in the north,—altogether, one half (*vêli*) and two twentieths of wet land.

(L. 8.) For the flower-garden (itself he) purchased dry land in the third square of the first *kannârû* to the west of the road of Śrî-Sundara-Śôḷa (and) to the south of the channel of Uttama-Śôḷa in Kaḍavâ[y]chchêri alias Tillainâyaganallûr. The boundary of (this land is) to the east of the side⁴ of the houses of the *Tirumudavilâgam*⁵ on the east of the flower-garden of Eḍirili-Śôḷaṇ, (which is) the temple property of the god Tiruchchirrambalam-uḍaiyâr, to the south of the channel of Uttama-Śôḷa, to the west of the dry land of the seller, and to the north of the flower-garden of Niechhayavâsagaṇ, (which is) the temple property of the god Tiruchchirrambalam-uḍaiyâr. According to the village (accounts), two twentieths (*vêli*) of land.

(L. 10.) In the name of another, (viz.) in the name of Vâchchiyaṇ Mahêśvaraṇ Tirandavâṇ Kuṛaṅgaṇ alias Râjasûrya-Brahmamârāyaṇ, (he) purchased (these) one half (*vêli*) and two twentieths of wet land⁶ and two twentieths (*vêli*) of dry land,⁷—altogether according to (the accounts of) this village, one half (*vêli*) and four twentieths of land.

Having bought out the former owners and having added (this land) to the various plots (which are) the temple property of (the god) Āḷudaiyâr as tax-free (land),—the money that accrues from the second crop (according to) the land assessment (?) (and) the class assessment⁸ which (this village) has decided to levy from this land, has to be deducted from (the amount due by) the village. The documents of the sale of this land have to be deposited in the temple. The garlands amounting to one *kurunî* and four *nâlî* (of flowers) per day for each of the attendants of the flower-garden have to be supplied in advance to the *Tiruppi-manḍupam*.⁹ These (attendants) shall not be bound to render the services rendered by the attendants of other flower-gardens. This has to be engraved (on) stone on the wall of the temple.

¹ This name means 'the dancer in the golden hall' and is synonymous with Naṭarâja, the deity of the Chidambaram temple; compare above, Vol. II. p. 253.

² *Parushai* is a corruption of the Sanskrit *parishad*; compare *Ep. Ind.* Vol. V. p. 43, note 2.

³ Compare No. 86 above, text line 6.

⁴ *Vaṇḷam* is perhaps the same as *vâl-vichchu*, 'the length of a house from the front to the back-door.'

⁵ See above, p. 24 and note 3.

⁶ According to text line 6, these $\frac{1}{2}$ and $\frac{2}{10}$ *vêli* of wet land were situated in Mahîpâlakulakâlanallûr.

⁷ These $\frac{2}{10}$ *vêli* of dry land were situated in Kaḍavâyachchêri: see text line 8.

⁸ Compare above, p. 213, note 2.

⁹ See *ibid.* note 3.

(L. 12.) “Vāluvarāyaṇ himself having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to enter (*that land*) in the account (*book*).”¹

“Thus it should be caused to be done.” Written by the royal secretary, Mīnavan-Mūvêndavêlāṇ.²

(L. 13.) “Thus (*the king*) was pleased to order by word of mouth.” This (*is*) the signature of Kurukularāyaṇ. This (*is*) the signature of Kaḷappālarāyaṇ. This (*is*) the signature of Vayirādh[i]rāyaṇ. This (*is*) the signature of Maḷavarāyaṇ. This (*is*) the signature of Nandiyarāyaṇ. This (*is*) the signature of Amarakōṇ. This (*is*) the signature of Kāduveṭṭi. This (*is*) the signature of Pāṇḍiyarāyaṇ. This (*is*) the signature of Anagharāyaṇ.

No. 88.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth *prākāra* of the Rāṅganātha temple on the island of Śrīraṅgam near Trichinopoly. It is dated in the 19th year of Kulōttuṅga-Chōḷa III. on a day which corresponds to Tuesday, the 12th November A.D. 1196,³ and recorded an order of the king, the contents of which are lost.

TEXT.

- 1 ||—ஹரி [உ] ஸ்ரீ [11*] புயல் வாய்த்து மண் வளர புலியாணையும் சக்-
காழுஞ்செயல் வா[யத்]த மதுதூலுஞ்செங்கொலுந்திசை நட[க]க[க்]கொ[ற்]றவ-
[த]ட[ன்] திரு மகிழ்க்கொடுங்கலி [கெ]ட-
- 2 க்குளிர் வெண்குடைக்கற்பகாலம் படி கவிக்கக்கதாவந் குலமுடி கவித்து[த்]தநி யானை
விட்டாண்மை செய்[து] வடமன்ன[ை]ரத்தமைப்படுத்தி [மு]கிவாறக்கச்சி பு]-
க்[கு] மு[ழு]த[ர]-
- 3 சையுந்திசை [க]வாந்து தண்டொ[ன்]றால் வழுதி மைந்தரை ⁴ முக்க[ரி]ந்து ⁵ தமிழ்-
மது[ரை] [கெ]காண்டு வி[க்]ர[ம்]பாண்டியற்குக்கொடுத்து மீண்ட ⁶ பிந் பரிபவத்தா-
லெடுத்து வஞ்ஞ நெட்டு-⁷
- 4 [ரி]லெதிரந்த ⁸ [வி]ர[ம்]பாண்டியரை முடித்தலை கொண்டமர் முடித்தவன் மடக்கொ-
டியை வெ[ள]ம் எற்றித்திருவிழந்த தென்ன[வ]துஞ்செரலதம் ⁹ வண்கைஞ்சியரிய-
[ண]பின் ¹⁰ கி[ழி]ருக்க அவ[ன்] முடி மெல-
- 5 டி வைத்துப்ப[டி] வழங்கி மு[டி] வழங்கி பா[ண்டி]யற்கு விடை குடுத்து
கொடி வழங்கு வி[லவ]ற்குக் கெ[ர]ற[வ]ரா பெறு திரு வழங்கி [வி]ர-
கொளன் வி[ர]ல் தறித்து வெ[ளை] கொண்டு ¹¹ வன்[கி]றஞ்ச[ப்ப]ரறிய
வாழ்வருளி-
- 6 [ப்பரி]கலத்தில[மு]தறித்துப்பருதி [வ]பகியென்னு [க்]கிருகா[ம்]ம் ப[ரி]த்த பாண்டிய,ந்-
[கி]ருநெ[கி]யமும் ப[ரி]சட்டமுமிலங்கும[ணி]க்கலனும் [ந]வ[கி] ¹² கிராகவீரக்கொடி-
யெடுத்து [வ]ர[ை]க வீரக்கழல கட்டித்திக[ிக]கெட்டுமெ-

¹ Compare above, p. 213, note 4.

² See *Ep. Ind.* Vol. IV. p. 219, No. 17.

³ No. 170 of 1902 reads தமிழ்.

⁴ Read நெட்டு.

⁵ Read கிழி.

⁶ Instead of the passage beginning with தியாக and ending with புகழ்த்தட்ட, No. 170 of 1902 reads :—

சுழத்தாத் முடி வாழ வாழத்தாள்னை சூட்டி.

⁷ Compare *ibid.* note 6.

⁸ Read மூக்க.

⁹ Read மீண்ட.

¹⁰ No. 170 of 1902 reads வந்திறஞ்சி.

¹¹ Read கிழி.

- 1 வல் கெட்ப்ப சக்கரவெற்பில் புகழெறிப்பச்செம்பொந் வீர[ஸி]ஈ ஹாஸனத்துப்புலன-
முழுதுடையாரொடும் ¹ விற்றிருந்தருளிய கொப்பரகெசரிபன்மரான திருமாவனச்-
சக்கரவர்த்திக[ள்] மதுரை] கொண்-
- 8 6 பாண்டியன் முடித்தலை கொண்டருளிய[ய] ஸ்ரீகுலோத்து[ங்]கசொழிவெற்கு யா-
ண்டு யசு ஆவது வுழிகநாயற்ற அபரபகத்து பஞ்சமியஞ்செவவாய்க்கிழமையும்
பெற்ற பூசத்து [நா]ள் வரவா-
- 9 உஞ்செய்தருளின திருமுக[ப்]படி ||— னாதசு கெடுதொகுதி²பாணதூணவஹார-
காரண[?] ஸ்ரீஹீராமகாமவது ஸாஸக³ ஸாஸக³ வா³ ||— நம் வரிமீலாற்க்கு
நம் குறைபத்தில் பூ³

TRANSLATION.

(Line 1.) (*Obeisance to*) Hari (*i.e.* Vishṇu) ! Hail ! Prosperity ! (*The king*) put on the crown of the race of the Sun, while clouds were abundant and (*hence*) the land was fertile ; while the commands (*sealed with the crest*) of the tiger, the discus, the rules of Manu, (*by*) which (*good*) conduct prospered, and the sceptre ruled (*every*) region ; while the goddess of Fortune rejoiced (*to be united*) with the king ; while the cruel Kali (*age*) perished ; (*and*) while the cool white parasol (*of the king*) overshadowed the earth to the end of the world.

(L. 2.) (*He*) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Ka che hi when (*his*) anger abated, and levied tribute from the whole (*northern*) region.

(L. 3.) By a single army (*he*) cut off the nose of the son of the Valūdi (*i.e.* the Pāṇḍya king), took the Madurai of the Tamil (*country*) and gave (*it*) to Vikrama-Pāṇḍya. (*He*) took the crowned head of Vīra-Pāṇḍya,⁴ who, after (*the Chōla king*) had returned, started because (*he felt his*) disgrace and faced (*him*) at Neṭṭūr. (*He*) put an end to the war and caused his (*viz.* the Pāṇḍya's) young wife to enter (*his*) harem (?).⁵

(L. 4.) When the Tēṇṇavaṇ (*i.e.* the Pāṇḍya king), who had lost (*his*) fortune and the Śēralaṇ (*i.e.* the Chēra king) came (*to the Chōla king*), bowed (*to him*) and sat down at the foot of (*his*) throne, (*he*) placed (*his*) feet on the crown of the former, granted (*him*) land, granted (*him*) a crown, and gave the Pāṇḍya permission (*to go*) ; and to the Villavaṇ *i.e.* the Chēra king), who (*formerly had*) distributed crores, (*he*) granted a fortune which (*other*) kings could not obtain.

(L. 5.) (*He*) cut off a finger of Vīra-Kērala and saw (*his*) back (*i.e.* put him to flight) ; (*but*), when (*the latter*) came and bowed (*to him*), (*he*) bestowed riches (*on him*) in public⁶ and gave (*him*) to eat from the (*royal*) plates.

(L. 6.) To the Pāṇḍya who bore the glorious name of 'chief of the family of the Sun' (*he*) granted great treasures, robes, and vessels (*set with*) brilliant jewels. (*He*) raised the banner of liberality and heroism and put on the *vigai*⁷ (garland) (*and*) the ankle-rings of heroes. The eight quarters obeyed (*his*) orders, (*and his*) fame shone on the mountain surrounding (*the earth*).⁸

¹ Read வீற்றி.

² Read ஸாஸக.

³ The remainder of the inscription is lost.

⁴ See above, p. 215, note 4.

⁵ The word *velam* is not found in the dictionaries. It is perhaps connected with *vil*, Kāma, desire, lust.

⁶ Literally, 'so that the (whole) earth knew (it).

⁷ The tree *Mimosa flexuosa*. Garlands of the flowers of this tree are worn by conquerors.

⁸ Instead of the two last sentences, No. 170 of 1902 has :—“(He) placed (his) pair of feet—may (they) prosper long!—on the crown of the king of Īlam”

(L. 7.) In the 19th year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâr on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who, having taken Madurai, was pleased to take the crowned head of the Pândya,¹—on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month Vriśchika,—the following order was issued (*by the king*).

(L. 9.) This (*is*) the everlasting great order of the holy Śrîraṅganâtha (*who is*) the cause² of the creation, protection and destruction of the three worlds.³

To our revenue officers⁴

¹ See above, p. 215, note 4.

² *Kâraṇam* is meant for *kâraṇasya*, which would, however, offend against the metre.

³ In this Sanskrit verse the king's order is represented as emanating from the god of Śrîraṅgam himself.

⁴ See above, p. 44, note 10.



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